SOCIAL THEORY OF MATERNAL AUTHORITY: A SOCIETY OF STRONG MOTHERS. JAPANESE SOCIETY AS A CASE STUDY.

IWAO OTSUKA

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Social Theory of Maternal Authority. A Society of Strong Mothers. Japanese Society as a Case Study.

gist

This book examines the impact of gender differences between men and women in Japanese society in a way that prompts a reconsideration of conventional Japanese women's studies and Japanese feminism.
For example, conventional Japanese women's studies and Japanese feminism have held that Japanese society is a male-centered, patriarchal society and that women are universally weaker and inferior to men everywhere in the world and should be liberated.
In this book, based on the results of research and analysis of Japanese society, the author, who doubts these common beliefs, argues that "wet and liquid Japanese society is a matriarchal society in which women are strong and maternal," and that "Japanese men should be freed from the domination of women and motherhood. I am.
In doing so, she criticizes the current state of Japanese women's studies, men's studies and feminism, which have mechanically imported Western feminist ideology and applied it to Japanese society without thinking about it. This book is a guideline for Japanese women's studies, feminism, and men's studies, which have been misdirected by the mechanical importation of Western theories, and suggests what direction they should be heading in.
The book recommends that Japanese men should be liberated from motherhood and strengthened in their paternalism in order to realize true equality between men and women in Japanese society. It proposes a wide range of measures to equalize the power relationship between men and women in Japan on a 50:50 basis.

Each section of the text is an independent reading and essay, and can be started anywhere in the text.

Introduction.

The purpose of this book

The purpose of this book is explained as follows.
(1) To break down the Matriarchy theory of Bachofen, Engels et al. and others (traditionally translated as the matriarchy theory, which has been theorized in the West). The purpose of this study is to break down the Matriarchy theory of Bachofen, Engels, and others (traditionally translated as maternal authority theory), which is a popular theory in the West. They turn this popular theory, which holds that societies in which mothers hold power have disappeared, on its head, and argue that matriarchy is still prevalent and a major force among rice farmers around the world.
Alternatively, they argue that the concept of Matriarchy is inappropriate for a proper understanding of a matriarchal society such as Japan's, and should be eliminated; to stop translating Matriarchy as a matriarchy; and to stop translating Matriarchy as a matriarchy.

(2) Break down the current state of Japanese feminism. In other words, we argue that Japanese feminism has made the mistake of directly importing patriarchy-oriented social theories from the West and forcing them to be applied mechanistically to a matriarchal Japanese society, and we demand that this mistake be corrected. I will summarize and propose the direction in which feminism, women's studies and men's studies in Japan should be heading.

(3) We must clarify that the ultimate ruler of Japanese society is the mother and the woman. We

must break the domination of Japanese society by women and motherhood. Asserting the emancipation of men from wives, mothers and mother-in-law. To liberate paternity from motherhood in Japan, to strengthen paternity in Japanese society and to dry out the damp Japanese society. To advocate equalization and equalization of the power balance between men and women in Japanese society to 50:50.

The strong mother is the trainer of society, who forms a female-dominated society. The source of power that forms a female-dominated society is motherhood. She rules the society without being an external representative. She feminizes the society. A society that produces a female-dominated society can be called a mother-right society. A matriarchy cannot be a matriarchy because the ruler is not outwardly represented in the society. The traditional definition of Matriarchy is the female patriarch and that women are represented externally. That is an inadequate definition. The ruler of a matriarchal society rules the society from the back, without being outwardly representative herself. She sets up an acting representative. It can be a father or a husband or a son. The mother-right society is ostensibly a Patriarchy. But in a matriarchal society, the father or husband or son is just a tyrant, immature in character. He is a man-child with an enlarged body. He is psychologically dependent on his mother, wife and daughter. He is a grown-up child. He is psychologically incapable of being a patriarch. In the current definition of the word Patriarchy, if the external representative is a man, it means that the social ruler is a man. That is inappropriate. There is a new need in sociology and anthropology for a separation of the concepts of external representatives and rulers. In a matriarchal society, the external representative is male, but the ruler is female.

In the following, the author compares maternity and paternity, and then explains what a maternal society looks like, using Japanese society as a case study. The author discusses how the disadvantageous treatment of men in a motherhood society can be corrected. At the same time, the author will examine strategies for promoting maternal rights in the world.

(First published January 2012)

Motherhood and Fatherhood - A Comparison of Attitudes

summary

The difference between motherhood and paternity is that motherhood tries to protect the child by enveloping it in itself, while paternity tries to separate and independent the child from itself and then follow and assist the child from the outside to help it to successfully fend for itself.

Brief Summary: Motherhood and Fatherhood

The difference between motherhood and paternity can be summed up in one word: motherhood is the tendency to place the child in a world that is "closed to the inside" (i.e., the world equivalent of the womb) and to make the child "adherent and dependent" on the parent, while paternity is the tendency to place the child in an "open" world that is "open to the outside" (i.e., to encourage the child to be separated and independent from the parent). , we can say.

The difference between maternal and paternal attitudinal aspects of motherhood and paternity can be represented by the following simple diagram.

母性　　　　　　　父性

母

子　　　　　　　父

対外
閉鎖　　　包含・保護　　　分離・独立

温かい　　　　　　　　　　フォロー

外部環境　　子
（寒暑風雨）

対外開放・露出
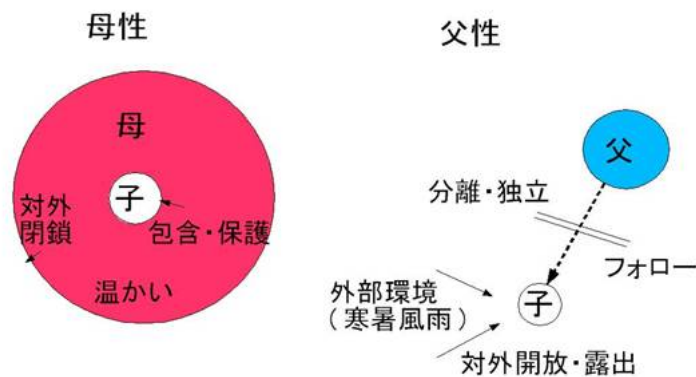
図　母性と父性の比較説明

In the above diagram, the difference between motherhood and paternity is that motherhood tries to protect and defend the other person (e.g., the child) by wrapping him or her inside, whereas paternity tries to separate and independent the other person from himself or herself, and then tries to follow and assist the child from the outside so that he or she can successfully fend for himself or herself.

To summarize the difference between motherhood and paternity, motherhood tries to place the partner (child) in the world that is "closed to the inside" (i.e., the world equivalent to the inside of the womb) and makes the child "dependent" on the parent, while paternity tries to place the partner (child) in the world that is "open to the outside" (i.e., the world that is "open to the outside") and "encourages the child to separate and become independent" from the parent. It is the gender, you could say.

In this case, the role of the child is not limited to the child's own child, but can be taken by a lower classman at school or a subordinate at work. The roles of motherhood and paternity are not limited to families related by blood, but also exist widely in schools and workplaces.

The differences between the two are summarized in the following table for your reference.

Number	motherhood	paternity
1	Supportive and nurturing orientation.	Self-reliance oriented.
1-1	Support, care, care and concern] To provide personal support for a child. It means to worry about your child and help him/her. It means to take care of your child in a respectful way. It is to take good care of children. To take good care of one's children To be condescending to one's children	Encourage your child to learn to live on his or her own. Promote self-care and independence, so that the child can take care of himself or herself. Watching the child from a distance.
1-2	Feeding the child (e.g., breast milk). Feeding] To provide the child with food.	Give the child the tools and materials necessary for life, and teach him/her to operate and use them by themselves.
2	Acceptance and reassurance oriented.	Command and control oriented.

Number	motherhood	paternity
2-1	Welcome your child with a warm "come" or "welcome". If the child does something naughty or mischievous, say, "Oh, dear, I can't help it.	Teach your child the "Don't do this" law. Judge and punish the child for his or her wrongdoing, based on the law and based on an objective diagnosis. Rejecting, "You are not my child. Do not relent. Rebuking a child who has made a mistake and giving instructions or orders to "do this".
2-2	To make the child feel secure and at home in one's own bosom. To make a child feel relaxed. To let the child be present. To let the child be pampered. To say, "Thank you for your hard work.	To stimulate the child To awaken a child. Never coddle or let the child down.
3	Inward and outward-looking.	Open-mindedness.
3-1	Embrace, inclusion, embrace] To protect the child in the form of embracing or embracing its whole body in an inner space corresponding to its own (womb) inside itself (uterine thinking).	Incision] To cut open the closed internal space that confines the child and to place the child in the external space.
3-2	To create a space that is closed to the outside world, consisting only of oneself and one's children. Making a sharp distinction between the inside of the space in which one is in = "the mother's womb" and the outside, and shutting out access from the outside.	Openness, internal and external non-distinction] To place the child in a space that is open to the outside world and accessible to the outside world. To open the door to the outside world to the child. Consider the space they are in as directly connected to the outside world and make no distinction.
3-3	Internal Concealment/Protection] Protecting children as they are encompassed within themselves and allowing children who are withdrawn and reluctant to go out to stay inside. Attempting to keep the inside of the child a secret from the outside world.	Forced removal of a child who is reluctant to go outside due to anxiety, and exposure to the outside air. Attempting to expose them directly to the outside environment, or to make them public.
3-4	The attempt to place a child in an "indulgent" environment, a "lukewarm" environment, equivalent to one's own womb, with a constant temperature and a lukewarm, just comfortable "lukewarm" temperature, about the same as one's body temperature.	Climate change, severity] Trying to place the child in a "harsh" environment (without indulgence) where it is directly exposed to external climate changes and wind and rain, which can be extremely hot or cold.
3-5	Try to keep the child out of the secured (internal) area you are in. Take care not to put the child in harm's way.	Attempt to take the child on an adventure/exploration (including intellectual ones) into the unknown, outside (including the dangers) and into the unknown, not knowing what is in store.
4	Connection and adhesion oriented.	Disconnected and decoupled.
4-1	Attempting to be closely connected to a child and to each other.	Attempting to separate a child from himself or herself and to put a distance between them. Coming between the child and the mother and severing the relationship between them.

Number	motherhood	paternity
4-2	To be one with a child. Preferring to be attached to and fused with one another and valuing a sense of mutual oneness or fusion.	Attempting to be separate and distinct from the child. Teaching the child to value his or her own world.
4-3	To make a child dependent on himself or herself and to keep him or her dependent.	Pushing the child away from himself or herself and allowing him or her to fend for himself or herself by himself or herself. Help the child to learn to protect himself or herself.
5	Identical orientation.	Difference oriented.
5-1	Equality] We try to treat children equally so that there is no disparity between them.	Differentiation: To discriminate between the fields in which children are good and bad at, and to differentiate the treatment of each child according to the differences in the fields.
5-2	Non-competition/uniformity: To make children not compete with each other, but make them get along side by side (uniformity of ability) to ensure psychological unity and identity among them.	Allow children to compete freely with each other and allow disparities in ability to occur between children. To induce children to recognize each other's different personalities and abilities.

One person does not have only maternal or paternal characteristics, but has both maternal and paternal characteristics, and the proportion of those characteristics is likely to be more maternal in women and more paternal in men.

Also, the fact that a person is maternal or paternal is not necessarily related to gender, age, or parent and child. In other words, a person is not necessarily maternal (paternal) because she is female (male), nor is she maternal or paternal (childlike) because she is older (younger) or because she is a parent (childlike).

For example, in a company or party faction with a wet atmosphere, such as in Japan, male superiors and masters often adopt an inclusive and maternal attitude towards their subordinates and minions, valuing a sense of unity.

In some cases, it is likely that middle and high school girls (who are supposed to take the role of children, and who are relatively young) lead the family with their maternal inclusiveness, replacing their dependent and unreliable mothers, who will always be like daughters.

Alternatively, in a society where motherhood is predominantly maternal and fatherhood is scarce and paternalism is lacking, as in Japan, mothers, who take on the role of motherhood, to some extent take over for fathers who do not (or cannot) exercise paternalism (e.g., take their children out into the world and scold them).

Hayao Kawai, Maternal Society in Japan, 1976. Matsumoto Shigeru, Paternalistic Religion and Maternal Religion, 1987.

First published May 2003 - November 2005

The relationship between motherhood and fatherhood and femininity and masculinity

[Abstract] Motherhood and fatherhood can be considered to represent an aspect of parenthood for female and male children, respectively. In this regard, motherhood and fatherhood can be seen as a part of, and encompassed within, femininity and masculinity, respectively.

Motherhood and fatherhood represent aspects of womanhood and manhood, respectively, as parents with their own children.
In this regard, motherhood and fatherhood can be seen as a part, an aspect of (parenthood), of femininity and masculinity, respectively. Motherhood corresponds to femininity and fatherhood to masculinity.
Motherhood and fatherhood can be said to be part and parcel of femininity and masculinity, respectively, which are encompassed within femininity and masculinity (see below).
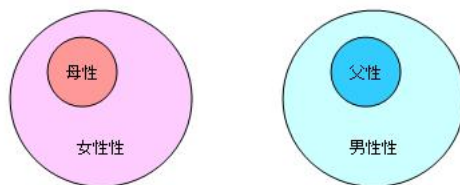
図　母性・父性と女性性・男性性の関係

A woman with a child demonstrates motherhood, and a man with a child also demonstrates paternity.
Women and men, respectively.

(1) Aspects of a protector Being dependent on the helpless child and having enough power to protect the child.
(2) Aspects of a mentor and educator A person who teaches a child who has no knowledge of the world whatsoever the necessary and useful know-how for survival.
(3) Aspects of a controller A person who controls and controls a child to make him or her listen to what he or she has to say.
and when they become mature adults necessary to raise their children, we can say that they have become maternal and paternal, respectively.

Some men and women are more motherly than others, and some women are more fatherly than others, but in these cases, the basis and starting point of these men and women are feminine and masculine, respectively, so that they are maternal and paternal when their parental aspects are taken out. Moreover, such men and women are positioned as a minority of men and women overall who have gender identity disorder.

First published April 2008.

Three Types of Children and Maternal and Paternal Relationships

[Abstract] The relationship between the child and paternity/motherhood can be divided into the following types. (1) Mother-involved type = the type in which the mother completely internalizes the child and the father protects the outside of the child, or the father internalizes the mother. (2) Father-involved = The father protects the periphery of the child's body while the mother and child are interrupted by the father. (3) Separation of mother and child: The father completely cuts the ties between mother and child and separates them. The type (1) is applicable to Japanese society because of the strong maternal power in the society (maternal authority system).

The relationship between the child, motherhood and paternity in the family can be divided into three types, as shown in the following figure.

母子癒着タイプ
（母性優位、外側父性）

母子癒着タイプ
（母性優位、内側父性）

父介在タイプ
（中間）

母子分離タイプ
（父性優位）

図. 母性、父性の対子供関係のタイプ分け
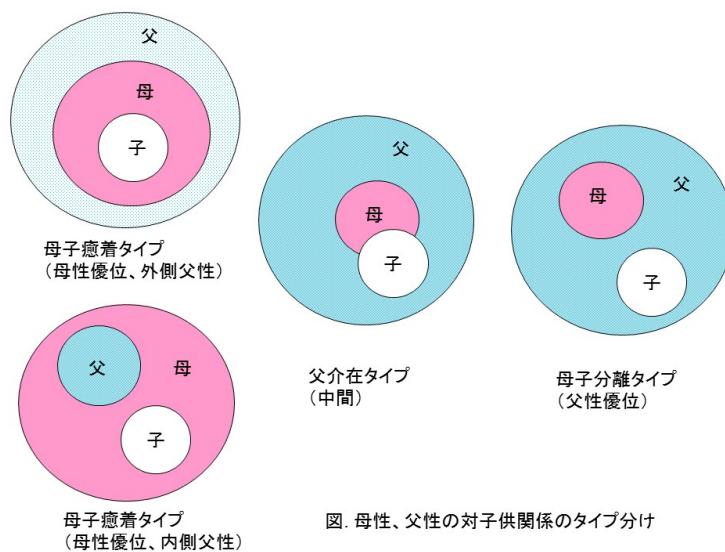
In this type, the mother is completely wrapped up in the child and the father protects the child's periphery. In this type, the mother is completely wrapped up in the child and the father is unable to intervene, but watches over the child from the outside. (Maternal dominance. Paternalism on the outside. Or, the father is wrapped up in the mother and pampered like the child. (Maternal dominance; paternal on the inside. The father is paternal on the inside. In Japanese society, the "maternal dominance, paternalism on the inside" type is common.

The father interrupts the mother and the child, and the father has direct contact with the child. (3) Mother-child separation: The father completely cuts the cord between mother and child and separates them. This type is thought to be more common in Western society.

In the (1) type, the mother and child adhere to each other, and the mother's power is strong in this type of society. In (3), the father has more power than the mother and the children, and the society is patriarchal.

First published January 2006.

Fatherhood, motherhood and the relationship between dryness and wetness

[Abstract] A wet society can be described as a "maternal society" with strong maternal power, while a dry society can be described as a "paternalistic" or "patriarchal" society with strong paternal power.

Motherhood can be said to have a "wet" nature in that it is oriented towards the mutual unity and dependence of parents and children, and that parents and children are mutually attached to each other and do not leave each other in a sticky way. In this respect, a wet society can be said to be a "maternal" society, where the power of motherhood is strong.

On the other hand, paternity has a "dry" nature in that parents and children tend to be mutually separate and independent, and parents and children try to separate from each other. In this respect, a dry society can be said to be a "paternalistic" or "patriarchal" society with strong paternal power.
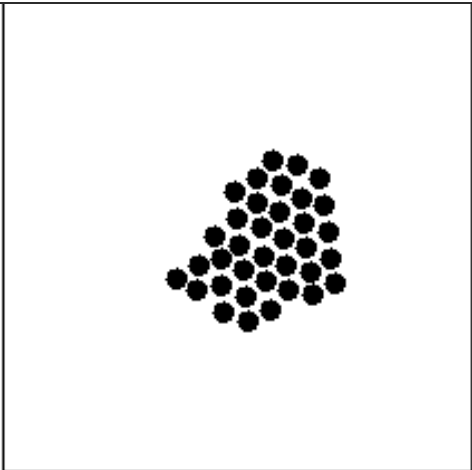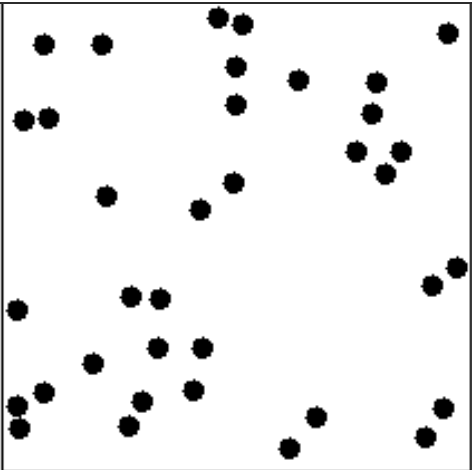
First published May 2003 - July 2004.

Motherhood, Paternity and Liquids, Gases

[Abstract] Liquid molecular motion may be perceived as maternal and gas molecular motion may be perceived as paternal.

The following video should show the liquid (maternal) and gas (paternal) motions and behavioral patterns.

The following video is borrowed directly from the molecular motion Java program created by Mitsuru Ikeuchi at "Molecular Toy Box" (mike's site) http://mike1336.web.fc2.com/の).

Motherhood = liquid type = liquid molecular motion pattern	Paternity = gas type = gas molecular motion pattern

The maternal mode of behavior can be viewed as liquid molecular motion. In liquid-molecular motion, each molecular individual attaches to each other and unites to form a static, passive group, in which the group encompasses and protects each individual that belongs to it. In this respect, it should be said to resemble the maternal, integrally encompassing, distinguishing and protecting its own members from the outside world.

The paternal mode of action, on the other hand, may be viewed as gas molecular motion. In gaseous molecular motion, each molecular individual freely and dynamically diffuses and moves around in a way that is independent and self-reliant of each other, helping and protecting itself. In this respect, it should be said to resemble the paternal nature of paternity, which actively encourages its own members to become independent and self-reliant and to advance into uncharted territory.

Paternity gaseousizes the behavior of the child, and motherhood gaseousizes the behavior of the child.

First published January 2008.

Fatherhood, Motherhood and Child Rearing

Abstract] Traditionally, it has been thought that the nature of childbearing and nurturing is exclusively female (maternal), and that women have a maternal instinct to nurture their children. However, I think that this idea needs to be re-examined.

Traditionally, it has been thought that the sex that gives birth to and raises children is exclusively female (maternal), and that women have a maternal instinct to nurture their children. However, I believe that this idea needs to be reexamined.

In the past, the "childbearing sex" was considered to be female (maternal). In reality, however, the existence of genes on the father's side is essential for the birth of a child, and it is not possible for the mother to give birth to a child alone. In addition, when the mother gives birth to a child, the father performs the function of keeping the mother and the child safe from the outside world. In this regard, children should be considered to be born jointly by a man and a woman (father and mother).

(2) The "sex that nurtures the child" has traditionally been considered to be female (maternal). It is true that breastfeeding of an infant is in some respects only possible for a mother, and in that respect it is the exclusive province of women. After the period of breastfeeding, however, the father can intervene in child rearing.

In paternalistic Western societies, for example, it is customary for children to be separated from their mothers and put to sleep in private rooms. This is a good example of paternity intervening in child rearing, as it is thought that paternity intervenes in the cozy relationship between mother and child, separating the child from the mother and making the child independent. In Japanese society, where motherhood is strong, it is customary for mothers and their children to sleep together in a "river" pattern.

In Western societies, fathers are more likely to be involved in taking care of their children than in Japanese societies, where mothers exclusively take care of their children. (Mitsuyoshi Masuda, "American Families, Japanese Families," 1969, NHK Publishing.

There is a strong relationship between the strong ties between children and their fathers (mothers) and the paternalistic (maternal) nature of society in child-rearing. On the other hand, a society in which the father has more involvement in the upbringing of his children, as in Europe and the United States, is paternalistic (patriarchal).

In the first place, both fathers and mothers share the same impulse to raise their children, which is to want them to grow up large, healthy, and wise, and to provide as much support as possible for their children in order to do so. Alternatively, the desire to have a heart-to-heart contact with one's own children, to pass on one's know-how and values to one's children, and to share them with their children, is a built-in thought for both men and women alike, regardless of whether they are parents. This urge to raise children and to be in touch with them is a parental instinct, and it can be categorized as either a paternal instinct or a maternal instinct, depending on whether the parent is a man or a woman.

Traditionally, the type of mother who is in close contact with her children is seen by the observer as more caring for them because she is closely attached to them, and therefore, child-rearing could easily be regarded as the exclusive domain of motherhood throughout the world.

However, it is a fact that in some societies, such as those in Europe and the United States, paternalistic interventions in child-rearing, aimed at fostering independence and self-reliance, have taken the form of separation of mother and child in child-rearing.

In the case of paternalistic societies, such as Western societies, the mother, under the control and leadership of the father, takes care of her children as part of the household chores, and is subordinate to the father (husband). In this regard, it can be said that child-rearing, at least in paternalistic societies, is not necessarily the exclusive province of mothers.

In Japan, where maternal power is dominant compared to paternal power, child-rearing has always been the mother's exclusive domain and not the father's. Therefore, child-rearing has always been the mother's exclusive domain. Therefore, it was easier to accept the "maternal instincts" ideology, which assumed that child-rearing was the sole responsibility of mothers.

However, there is a significant difference between Western society (paternalistic), where child-rearing is done by mothers as a part of domestic work, and Japanese society (maternalistic), where mothers dominate the decision-making process in child-rearing, in the degree and intensity of maternal influence on child-rearing, even though they are both mothers. This is an undeniable fact. From the point of view of preserving the status of women in Japan, it would be wise for mothers not to relinquish their authority to raise their children as they have done in the past. There are too many people who are unconcerned with this issue and try to mechanistically apply the Western argument that mothers should be freed from the drudgery of child-rearing to Japanese society, a theory that has been prevalent in less maternalistic societies, or in societies where mothers cannot take the lead in child-rearing.

However, in Japan, once a mother quits a company to raise a child, it is difficult for her to find a satisfying new job, which frustrates women who have found their purpose in corporate work and has led to women's avoidance of child-rearing (e.g., a decline in the birth rate). In the future, we will not have to choose between child-rearing and corporate work.

In the future, Japanese society will not have to choose between child-rearing and corporate work, but rather, mothers will be expected to concentrate on child-rearing for a certain period of time and then return to work in the corporate world. In order to achieve this, it is necessary to create a work environment that facilitates the extension of maternal childcare leave at the company and the fair evaluation of mothers' careers prior to their retirement from childcare.

This is based on the assumption that mothers will continue to dominate child-rearing in Japan. From the perspective of the balance of paternal and maternal influence in Japanese society, one might argue that Japanese fathers should take a more active role in raising their children.

However, because Japanese fathers lack paternity, they are unable to come to terms with the cozy relationship between mothers and their children, and even if they do participate in child-rearing, they are likely to end up as convenient labor providers under the leadership of their mothers (wives). In order to avoid this, Japanese fathers need some form of paternal infusion (importation) from the outside. For example, one could take the model of paternalistic fathers in Western society as a model.

Intergenerational transmission of maternal and paternal skills

Abstract] Motherhood and fatherhood should be acquired, acquired and passed on from one generation to the next as a parenting function and skill, based on femininity and masculinity, but in some cases they disappear, causing a chain of intergenerational baton mistakes. What I am describing is what is being done about it.

It is the Western woman who remains practically a woman forever and cannot become a mother, and it is the Japanese man who remains practically a man forever and cannot become a father. In short, Japanese men only give birth to children, but do not actively try to raise them, do not try to face them directly, and try to escape from child rearing by letting the other sex take care of them. Motherhood and fatherhood should be acquired, acquired, and passed on from one generation to the next as a parenting function and skill, based on femininity and masculinity.

When a mother is a strong maternal figure, as Japanese women are, the transfer of the baton of motherhood to her daughter goes smoothly. On the other hand, however, it has the side effect of erasing, weakening, or losing the paternity of the son.

On the other hand, if the father is a man with strong paternal qualities, as in the case of Western men, the paternal baton transfer goes smoothly to the son. On the other hand, however, it has the side effect of erasing, weakening, and losing the motherhood of the daughter.

If the paternal influence is strong, as in the case of Western women, and the woman with lost motherhood is the mother, the daughter, the next generation's child, will not receive motherhood and a baton error will occur. As a result, an intergenerational chain of loss of motherhood occurs.

When the influence of maternal influence is strong, as in the case of Japanese men, and the father is a man who loses paternity, his son, the next generation's child, will not receive paternity, and a baton error will occur. As a result, an intergenerational chain of fatherlessness occurs.

When this baton error occurs, it is necessary to model someone else as a maternal woman and a paternal male to receive motherhood and fatherhood, respectively.

Western women who have lost their motherhood can receive motherhood from their strong maternal Japanese mothers.

A Japanese man who has lost his paternity should receive paternity from a Japanese father who is highly paternalistic.

You can learn how to receive it from fictional and non-fictional movies, animations, books, etc., or you can have real live maternal and paternalistic women and men become instructors and coaches and teach you in a school format.

Maybe even some computer software for maternal and paternal learning or something like that.

The bottom line is that we need to model learning of motherhood and fatherhood skills.

The question then becomes what skills to learn and how to learn them. Also, for example, in Japan, where motherhood is strong, it is possible to create maternal skills, but not paternal skills.

First published August 2012.

Motherhood and "cuteness" orientation

Gist] Motherhood is related to the "cuteness" orientation of wanting to protect, embrace, integrate, and encompass smaller or weaker beings as well as one's own children. In doing so, they tend to seek a round, soft presence that is comfortable to embrace.

Paternity, on the other hand, is related to a "mighty steel" orientation, which seeks to make the object (child, robot, etc.) large, powerful and solid enough to cut through and break through the difficulties posed by the external environment and to play a wide range of roles in the vast environmental space.

Motherhood has to do with a "cuteness" orientation, where one wants to protect, embrace, integrate, and encompass beings smaller or weaker than oneself, as well as one's own children. In doing so, they tend to seek a round, soft existence that is comfortable to hold.

Paternity, on the other hand, is related to the "mighty steel" orientation, which seeks to make the object (e.g., a child, a robot, etc.) large, strong, and solid enough to cut and break through the difficulties posed by the external environment and to play a wide range of roles in the vast environmental space.

	Maternal Attitude.	Paternalistic attitudes.
general	Interested in the care of pretty things (babies, small pets, etc.).	Interested in raising objects to be strong, sturdy, sharp and mighty.
1	Small (little)-oriented: A preference for small things.	big,large)-oriented] To prefer things that are large in scale and grand in scale.
2	Delicate orientation: A preference for weakness.	Strongly oriented: a preference for things that are strong.
3	A preference for grasping the details of things in detail, and valuing dexterity.	Preferring a broad grasp of things.
4	A preference for things with a round point.	A preference for sharp pointed objects.
5	Softness (softness)-oriented: A preference for things that are soft.	Hard) (hard)-oriented] A preference for hard things.
→ Derivation 1	A preference for sticking to the end of a branch or leaf.	Preferring to see the big picture.

A "cute" object is one that one sees motherhood in oneself, or feels motherhood, through contact with that object. The object, the object that makes you feel as if you have become that object, the mother of the other person, is called "cute".

For example, when high school girls say of a middle-aged man, "That uncle is cute," they are looking at their "mother," and unconsciously they want to embrace and protect their "uncle" as their mother.

Women (maternal women, like Japanese women) are the architects of the invention of the concept of "cute". They have contributed greatly to the invention of the "cute" and "moe" (so-called "bishoujo" and "bishonen") character designs found in Japanese anime, comics and figures. This can be described by the term "cute originality".

First published May 2003 - July 2004.

Maternal and paternal organizations

[Abstract] Maternal organizations value the sense of being "held and protected" by the organization. The organization is the mother and the adult members are the children. In a paternalistic organization, each member of the organization strives to achieve its goals freely, separate and independent from each other, and under the control of a manager who acts as a father figure.

The distinction between motherhood and paternity, discussed in other sections, applies to social organizations, such as companies and government offices.

A maternal organization presents itself to its members as one large "motherly entity". Entering the maternal organization gives the adult the same feeling as entering and being held in the "mother's womb".

The maternal organization values the sense of being "held and protected" by the organization. The organization is the mother and the members are the children. It tries to make a sharp distinction between inside and outside of the organization in order to draw a clear boundary between the extent to which it is equivalent to "inside the mother's womb". Emphasize the importance of internal unity and be closed to the outside. Internally, in order to maintain a warm and sometimes "lukewarm" feeling of unity and congruence with each other, the emphasis is placed on synchronization, cooperation and service to the organization as a whole, and the degree of interference in the members is significant.

The members of a maternal organization become completely engulfed in themselves by the organization as a mother, exhaling all their energies and energies to the organization and being absorbed by it. In this case, the member is completely integrated into the organization, and the whole personality of the member is seen as belonging to and immersing itself in the organization. Once they enter the organization, it is difficult for them to get out of it, except that they are considered unnecessary and ejected from it.

In a paternalistic organization, each member of the organization tries to achieve its goals freely, separate and independent from each other, under the control of a manager who acts as a father figure. The organization is open to the outside world and the distinction between inside and outside is loose. Members are guaranteed to be independent and free individuals before they become members of the organization. It is easy to leave the organization.
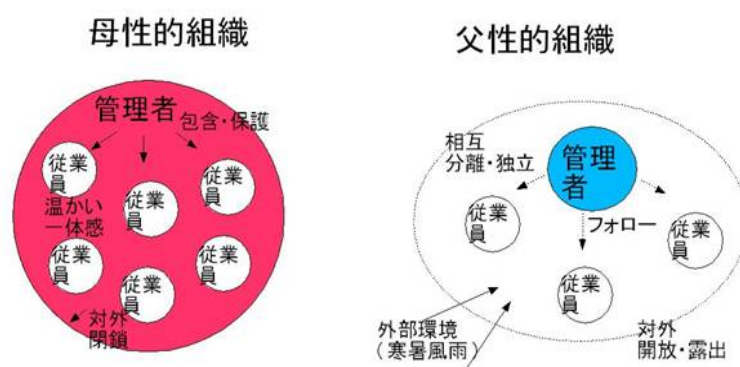
図　母性的組織と父性的組織

In maternal organizations, the manager of the organization (even if he is a man) plays the role of a

mother's substitute for the members, while in paternal organizations, the manager takes the place of the father.

Incidentally, Japanese companies and government agencies are maternal in their organizational structure, while those in the West are considered paternalistic.

In addition, it is possible to envision "maternal communities" (e.g., Japanese villages) and "paternalistic communities" (e.g., Western villages) for communities that are social groups that comprehensively meet the needs of their members, such as local communities (e.g., hamlets), other than organizations that are designed to achieve a specific goal.

Or, for the whole society, "maternal society. (Maternal society. Maternal-dominant society. Maternal dominant society. (e.g., Japanese society), "Paternal society. (Paternal society. Paternal dominant society. Paternal dominant society. (e.g., Western societies).

Their nature is common to maternal and paternalistic organizations.

First published May 2003 - July 2007.

Maternal and Maternal Rights Society and Paternal and Paternal Rights Society

Abstract] Motherhood and motherhood society distinguishes between inside and outside, and is oriented towards mutual unity and harmony within a certain internal framework. The mother unites and embraces the entire membership. The paternal and paternalistic society is open to the outside world and is oriented to the individual members moving around at high speed, independent of each other and independent of each other. The father provides direction and assistance to the adult members.

母性・母権社会

成員の行動が
・重い
・静止～ゆっくり動く
・行動範囲は内側の一定枠内（規制的）

集団、高密度状態を維持

母の胎内相当

・成員を依存させる
・成員のとりまとめ、包含

相互一体融合、和合状態を維持

非合理、情緒的

・内外を隔てる膜が存在。
・表面張力(対外面積を最小化)が存在。
→外に対して閉鎖的、排他的。中に入るのが難しい。

父性・父権社会

個人の切り離し、自立独立、自由、低密度状態を維持

成員の行動が
・軽快
・高速で動き回る

・成員を分離、自立させる
・成員への指示、援助

攻撃的

理性、論理的

・外に対して開放的（中に入りやすい）
・行動範囲が制限なく拡張
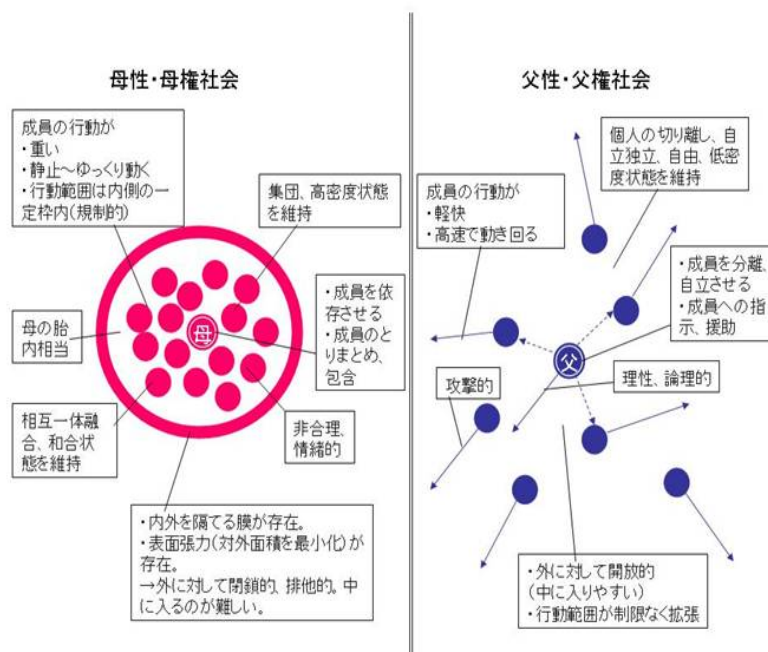
The maternal and maternal society is oriented towards differentiating between inside and outside, uniting and harmonizing with each other within a certain internal framework. The adult is held and protected in the mother's womb. The mother makes the adult members dependent on her, and coordinates and

encompasses the whole.
The paternal and paternalistic society is open to the outside world and is oriented towards the individual members moving around at high speed, independent of each other and independent of each other. The father should make the adult members independent (separate from the mother's womb) and provide the necessary direction and assistance.

First published July 2008.

Father's Law, Mother's Law

The society operated by "Father's law" is the Western society and the male society.
A society that operates by "the law of the mother" is a Japanese village society and a woman's society.
The source of the social code is not only from the father.
Many of them are derived from the mother. For example, the emphasis on harmony, belonging, and exclusivity.
It is the mother's discipline that embeds the mother's law in the child, and it is done by the maternal mother and the maternal father. It is the discipline of the father that embeds the father's law in the child, and it is done by the paternal father and paternal mother.
Kawai Hayao regards these maternal mothers and maternal fathers as originating from an agrarian society that deals with the soil, and calls them earth mother and earth father, respectively. On the other hand, the paternal mother and paternal father are called mother of heaven and father of heaven, considering their origins in nomadic societies, which are connected to the sky.
In the conventional idea of a society that operates according to the Western-style father's code, such as Freud and Jung, the father is supposed to break the sense of mother-child unity and inculcate social norms, but this is not an idea that is universally accepted.
In a society such as Japanese society, which is governed by the mother's code, the mother holds and knows the social norms herself and plays the main role in teaching them to the child. There, the father's role has become a secondary one.

First published April 2014.

Maternal and Paternalistic States

An insular or closed nation that is difficult to see from the outside as if a "curtain" has been drawn, a nation that places an emphasis on unity, harmony and cohesion, and favors regulation and social control, is maternal in nature. On the other hand, a state that allows its citizens to be independent and discrete, respects individual freedom and is open to the outside world is paternalistic.

If we consider the contrast between motherhood and paternity in organizations at the level of the state, we can say that there is a maternal state in which the state stands as one giant mother and a paternal state in which it stands as a father. An insular or closed state, where it is difficult for outsiders to see what it is doing as if a "curtain" has been drawn, or a state that places an emphasis on unity, harmony and cohesion, and favors regulation and social control, is maternal. On the other hand, a state that allows its citizens to be independent and discrete, respects individual freedom and is open to the outside world is paternalistic.

The confrontation that lasted until the 1980s between the liberal camp of the West, which emphasized individual freedom and rights, and the socialist camp of Russia and China, which prioritized the interests of the entire national group, can be seen as a confrontation between the liberal camp and the socialist camp, with the liberal camp being one of paternalism and the socialist

camp being one of maternal superiority, and for that reason it can be seen as a confrontation between paternity and maternity. It is possible.

Incidentally, Japan was ostensibly part of the paternalistic liberal camp, but in reality it was a maternal system, close to the socialist camp, which was well controlled by the state and prioritized the survival of government agencies and corporate groups. For this reason, it is believed that the West advocated "Japanese heterogeneity" and struggled to deal with it.

Of the former socialist countries, China, Russia and now North Korea all fall into the maternal category. However, a closer look at Japan's national character shows that "uneven" and "naniwabushi" human relations are deeply rooted in its people, and it can be said that it is maternal in nature. As a maternal nation, Japan can never be said to be a member of the paternalistic Western nations; rather, it is in the company of China, Russia and North Korea.

First published May 2003 - July 2004

Patriotic Differences, Paternity and Motherhood

The dry, gaseous, paternalistic Western countries are willing to help maintain the country, to give up their lives, so to speak, in order to make sure that each citizen is free to fly separately and independently as they have always been able to do, and that the country does not lose the state that secures their freedom, and this is It is a source of patriotism.

On the other hand, the wet, liquid and maternal Japanese nation, where each citizen is willing to lay down his or her life for a nation that regulates them, to which they belong and share the fate of a completely united and fused subject nation, is the source of patriotism.

First published April 2014.

The Modern Ego and Fatherhood and Motherhood

On the other hand, the wet motherhood, which values mutual unity and integration and prefers to subordinate the individual to the group, is contrary to the modern Western ego and is a killer of the modern Western ego.

Paternity is consistent with the dry modern ego of liberalism and respect for the individual and privacy in the West, and conversely, the wet motherhood, which values a sense of mutual unity and integration and prefers to subordinate the individual to the group, is contrary to the modern Western modern ego and is a killer of the modern ego.

The post-modern West and the United States, with its ideal of free movement of independent, disparate individuals, are societies in which the strength of paternalism has been established. On the other hand, societies such as Japan, China, and Russia, which do not have an established ego as seen in modern Western Europe and are said to be weak and immature in their degree of individual independence, are said to be superior in terms of maternal strength, which is good at unifying and embedding the individual in the group and making the whole work as one.

In that sense, it can be said that the establishment of the modern ego in the West has led to the erasure of motherhood and the weakening of women.

Western feminism, which aims at women's liberation, should have originally sought to restore and strengthen motherhood, so that the modern ego would melt and dissolve away into the group to

which it belongs, and the individual would merge comfortably into the group with a sense of unity. In short, Western feminists should have followed the example of maternal, wet collectivist societies such as those in East Asia and Russia.

To insist on strengthening femininity and motherhood while maintaining a solid Western modern ego, as Western feminism does today, is mutually contradictory and inherently impossible. The lack of awareness of such contradictions is a weakness of Western feminists.

It is clearly wrong, for example, to advocate the expansion of women's power on the one hand while advocating for individual freedom, as liberal feminism does. This is because, by nature, motherhood prioritizes service and harmony to the group to which it belongs over individual freedom. If we value individual freedom, then women must continue to smolder under dry paternalism, as they have in the past, under oppression.

Western feminists should be more aware of the reality of matriarchal societies such as Japan's, where wives and mothers hold the purse of the family and the education of the children, treating husbands as "wet leaves" and mother-in-law controlling their sons and daughters-in-law, even though they are told that women are discriminated against in a male-dominated, female-dominated society.

It is an ironic reality that Japanese women scholars and feminists are so busy importing and applying theories created by Western feminists to Japan that they are not familiar with the reality of maternal dominance in Japanese society, when it is the role of Japanese women scholars and feminists to help them.

At any rate, Western modernity, which aims for individual independence, and maternal values, which aims for the melting of the individual into the group and for unity, are in opposition to each other and cannot coexist. It is the task of researchers in the field of gender psychology and sociology to find a way to achieve this difficult coexistence.

First published May 2003 - July 2004

Fatherhood, Motherhood and Democracy

With regard to the generation of values that form the basis of democracy, such as individual liberty, respect for individual human rights and equality between individuals, the roles of motherhood and paternity are considered to be different.

With regard to individual freedom and respect for individual human rights, the realization of these values requires individuals to have some degree of autonomy and to be able to move around in isolation from each other. This is a value that is not inherent in motherhood and cannot be created in motherhood. This is because motherhood, which aims at the warm embrace of the individual into the whole, tends to lean exclusively on the values of harmony and cooperation of the individual with the whole, and the service and sacrifice of the individual for the sake of the whole. In this regard, it is the cue for a dry paternity that promotes mutual separation and independence between individuals.

On the other hand, with regard to the value of equality between individuals, it is believed that motherhood, which is oriented towards non-discrimination and identification between individuals, takes the lead.

First published May 2003-July 2004.

Maternal and paternalistic housing and offices

Summary] Japanese houses and offices, which are either large rooms without partitions or are separated from the outside world by high walls that are thin like bran, or that can be easily removed and separated from the outside world by high walls, emphasize a sense of unity among the members inside and are closed to the outside world. It can be said to be maternal.

We can say that Japanese houses and offices have maternal characteristics and Western houses and offices have paternal characteristics. The reason why this is so is because the individuals and organizations that occupy them are maternal and paternalistic, respectively.

Maternal houses and offices emphasize a sense of unity among their members. In other words, the interior of the house or office of a "family" or "company" is a large room with no partitions, or even if there are partitions, they are as thin as fusuma, or they can be easily removed. In this respect, the building is designed to be "all together". Each member works and lives in the house while watching the behavior of other members. In this respect, there is no privacy between members.

In contrast, the paternalistic house and office emphasizes the separation and independence of the individual inside. In other words, the interior of the house or office is divided into private rooms with locks or high, sturdy shields for each desk, and the structure is designed to emphasize independence and privacy for each member of the group.

The maternal house/office is closed off to the outside world. For example, a detached house has a closed structure with high walls and fences facing the outside, which separates it from the outside world and does not allow strangers to enter.

In contrast, the paternalistic house/office is open to the outside world. For example, in a single-family home, the yard is exposed to the outside without a fence.

The maternal house/office is itself the equivalent of the mother's womb for its members. Inside the house/office, there is a warm and united interaction between the members, which is limited to the inner world that is closed to the outside world.

Incidentally, there is a theory that shrines in Japan are made to look like a mother's womb, both the building and the grounds of the shrine.

First published October 2005.

Maternal and paternalistic occupations

[Abstract] In a maternal profession, the staff member is warm and accepting of the other person and provides support, care and attention to the other person, whereas in a paternalistic profession, the staff member promotes the other person's independence and self-reliance (pushing the other person away), gives them guidelines to follow and knowledge they need to survive on their own, as well as the law. We punish the person who fails to protect us.

In a maternal occupation, staff members accept the other person as warmly as they would their own children and care for, support and care for them generously.
Maternal occupations include the following.

(1) Caring for, supporting, and caring for children. (1) Child care workers, kindergarten to elementary school teachers.
(2) Caring for, supporting, caring for, and assisting the sick. (3) Nurses. Counselor. Caregivers.
(3) To provide care, support, and assistance to passengers.
(4) Providing care, support, and assistance to the family. Housewives.
(5) To provide a place of relaxation and rest for customers. (5) Inns and hotels.
(6) To support, care and design the nutritional intake of customers. Nutritionists.

In the paternalistic profession, the employee promotes the other person's independence and self-reliance (pushing the other person away), gives him/her guidelines to follow and the knowledge he/she needs to survive on his/her own, and punishes the other person for failing to comply with the law by making a sober diagnosis from an objective point of view.
The paternalistic professions include the following.
(1) Teaching clients how to operate the tools and supplies necessary for life. Instructor.
(2a) Giving the customer laws and regulations to observe. Lawmaker.
(2b) Giving the customer an objective diagnosis and judgment. Physician. Judge. Judges.
(2b) To cut and operate to correct a customer. To punish and rehabilitate a customer. Doctor. Judge. Probation Officer.

First published November 2005.

Close Control, Remote Control and Motherhood, Paternity

In maternal society, the main thing is to try to control the other person while staying close to him or her, close control is the main thing.
In paternalistic society, they mainly try to control the other person remotely, giving commands and orders to the other person away from the other person, like a remote control or radio control.
First published October 2013.

Mutual Surveillance Society, Fatherhood and Motherhood

In a paternalistic society, there is a competition between the attempts to gain advantage and control over the other by monitoring the other (e.g., wiretapping by the U.S. government) and the attempts to free oneself from the other's surveillance. For this reason, it is difficult for a society to become a one-sided surveillance society.
In a maternal society, there is only one side that tries to monitor the other side. There are no attempts to become free from surveillance. Therefore, it is difficult to become a society of mutual surveillance and checks and balances.

First published October 2013

Compassion, Severity and Fatherhood, Motherhood

Fatherhood and motherhood are classified as follows

Jie Father Jie Mother To accept and acknowledge the child kindly.

Severe Father Severe Mother To discipline and punish the child.

Father To separate the child from the parents and give the child the necessary instructions, but to let

the child act freely and at his or her own risk.

Mother To constrain the child's behavior by persistent orders to the child while adhering to and encompassing the child within the bounds of the parents.

The behavior of the father and mother is considered to be a combination of Jifa - stern father and Jifa - stern mother, respectively, and they use both when necessary.
On the other hand, the father is considered to represent strictness and the mother is considered to represent compassion, but there is a type of father who does not scold his children so much, but sets an example of behavior for his children and praises them for accepting it. It is thought that there are stern mother types who repeatedly put out. Compassion and severity should not be considered to exist only in one of the motherly and paternal types, but in both the motherly and paternal types.

First published July 2018.

Japan as a Motherhood Society: Mother and Mother-in-law as Rulers

1.

Japanese society is a maternalistic society - from the perspective of dry and wet behavioral patterns.

[1.
Contemporary Japanese feminism has taken the theory of women's liberation advocated in Western societies and imported it directly into Japan, applying it to phenomena that seem to discriminate against women, such as male chauvinism. As a result, she interprets the theory as "Japan is a male-centric society" and "the Japanese family is patriarchal". The status of women is universally lower than that of men everywhere in the world (women are universally weaker than men). (women are universally weaker than men), and loudly try to improve the status of "low" women.
At the same time, however, there are also a significant number of discourses that suggest the female-dominated nature of Japanese society, such as "Japan is a society driven by the maternal principle" and "Japan's national character is female-dominated". (Most of them are just a few impressions. Here are a few examples.
The following are some examples of female dominance in Japanese society.
For example, Haga Yasushi 1979] describes the Japanese society as "a group of people who are "calm, meticulous, wet, 'feminine', shy" and somewhat small in scale".
Alternatively, [Yuji Aida 1979] wrote: "The traditional characteristics of Japanese society, in a nutshell, can be summed up in the fact that it has always been a 'feminine' country … Women have been active in the culture in general at all times…. There were only two short periods of male dominance: the Warring States period and the period from the end of the Edo period to the beginning of the Meiji era, which was marked by a combination of foreign influences, change and turmoil … This inherently "feminine" but peaceful country will only take on male dominance qualities when a strong foreign crisis is felt. When that crisis is overcome or goes away, it's back to the original feminine world … , and that he stated.
Or, in [Shozaburo Kimura 1974], "Japanese people's abilities are generally 'feminine' abilities, the so-called 'school smarts' … There are very few scholars, thinkers and artists who have mastered

Western learning, science and technology, and the arts, but there are very few scholars, thinkers and artists who are breaking new ground on an international scale… The mental attitude of the Japanese is probably order-forming, 'feminine' or traditional and agricultural… The fact that it is stated that "there is no other society in which women are more comfortable than in Japan" (Sasaki, Koji 1985). Sasaki Koji 1985] states, "I don't think there is any other society in which women are more at ease and comfortable than in Japan. Women completely dominate this society in a spiritual sense, and it is not that women are trying so hard to dominate it, but that men are more likely to make mothers everywhere because they cannot get over their infantile nature. …If men don't manage to free themselves from the state of indiscriminate mother-seeking, on the other hand, it's laughable when women recite women's libs. Having stated.

Ben-Ami Shillony 2003] points out the female-dominated nature of the Japanese emperor system. What do you think about the idea that Japanese society is a matriarchal society?
In [Hayao Kawai 1976], "The maternal principle is indicated by its 'embracing' function, which encompasses all things with absolute equality. It is the fundamental principle that the mother and child are one. … It can be said that Japanese society is an 'eternal boy' type of society based on the 'maternal principle'. It can be said that Japanese society is an 'eternal boy' type of society based on the 'motherhood principle'.
Yamashita Etsuko 1988] argued that the patriarchal "Ie" system… Unlike the Western patriarchal system in which the patriarch, the king of the "Ie", reigned supreme, in Japan the mother of the patriarchal son held the real power.
Yamamura, Masakazu 1971] wrote about the status of women in Japan, "There is a difference between the wife-wife and the mother-housewife, which cannot be treated identically. While the status of the former may have been low, the status of the latter may not have been so low. I have long thought that Japanese mothers must have had a very high status and an important role to play…" [Kenrick 1991].
Kenrick [Kenrick 1991] suggests that the Japanese wife's role in managing the household and handing her husband an allowance may be considered to be a system of motherhood.
Ederer [Ederer 1991], on the basis of the example of mothers' education, argues that women are at the center of the family in Japan and that Japanese society is based on the power of mothers. She points out that Japanese mothers are educators and drive their husbands and children to achieve and rise in the ranks.
At what pace does Japanese society move, male or female? Or, in Japan, which of the two men and women is practically superior in terms of power and status? In the following, we attempt to clarify this question, using the dry-wetness of interpersonal sensation as the key.
[2.
This section discusses the relationship between dry-wetness of behavioral patterns and the nature of gender, society, and the natural environment.
The dry-wetness of behavioral patterns (a classification of when actions taken by individuals give a dry-wet feeling to those around them. According to the author's research, individualism-collectivism, liberalism-regulationism … It must consist of more than a dozen items, including All of these items must be sufficiently comprehensive and exhaustive to explain the various modes of human behavior in one fell swoop. Therefore, it is important to sum up the various modes of human behavior in one word: "dry" or "wet". (Lumping them all together.) It is possible to sum up the various modes of human behavior in one word: "dry" and "wet".
The author, this time.
(1) Interpersonal senses (the senses that people give to others by their actions and behaviors)
(2) The dry and wetness of society (nomadic and agricultural) in response to the dry and wetness of the natural environment (dry and wet).
(3) Gender differences in terms of human gender (male and female) and the dry/wetness of actions taken.
The interrelationship between the two was tested for (1) and (2).
As a result, taking these correlations between (1) to (3), we find that

interpersonal skills	natural environment	The state of society.	applicability
wet (i.e. dry)	Wetting	farming	woman
dry (esp. as opposed to dry)	Dry	nomadism	man

We confirmed that the relationship between the two is valid.
The results of the investigation showed that the dry/wetness dimension of behavioral patterns covered most of the theories about gender differences in behavioral patterns.

From this, the relationship between the way of society and gender is taken out of the
Farming = Women
Nomadic = male
The nexus of the two is established.
Regarding this connection.
(1) In the field of cultural anthropology, for example, in [Eiichiro Ishida 1956][Ishida Eiichiro 1967]
It is the basic character of the Earth Mother Goddess that the Water God, in the form of a dragon and snake, is worshipped as the god of agriculture and, at the same time, as the primordial goddess, the founder of mankind. When human life depends on the collection of plants and thus on their cultivation, the position of women is central to their activities. It can be said to have an agrarian-motherly cultural basis.
The cultural elements surrounding the horse belong to a nomadic, paternalistic, rational, and supernatural cultural lineage derived from the interior steppes. (The above is a summary by the author.)
) This is the explanation given by the author.
Judging from Ishida's explanation, the relationship between the natural environment and religion is.
Nomadic = God the Father of the Sky (male god) = oriented to the sky.
Farming = Goddess of the earth (female goddess) = oriented to the earth.
The results support the interconnection between "agriculture = female (= wet)" and "nomadism = male (= dry)".
Ishida also suggests that agriculture = maternal and nomadism = paternalism. In other words, in an agrarian society, women (mothers) dominate, and in a nomadic society, men (fathers) dominate.
(2) In the field of geography, for example, in [Chiba Tokuji 1978]
'Farming takes hold and waits for the slow progress of crop maturation. Although it requires dense and wearisome repetition, women are far better suited to it than men in both constitution and physique. With women presiding over agriculture, higher productivity can be expected from crops. Agricultural societies are dominated by women. Collective culture, the basis of agriculture, evolved from women.
In pastoral societies, due to the need for military action and the demands of livestock management, the physical superiority of male adolescents is emphasized and the status of old men and women and children is low. At home, the husband's power is higher than that of his wife. (The above is a summary by the author.)
The following explanations have been given.
We checked whether these relationships really hold in a survey of dry and wetness of personality and attitudes (1999.5-7) and found that they were as expected to be correct, as follows.
For more information, see the author's work on humidity sensation and gases and liquids.

Number.	Item Description (Hypothesis = Dry)	-Dry-	Neither.	-Dry.	Item Description (Hypothesis = Wet)	-Z-scores.	significance
C12	Male dominance.	46.154	24.434	29.412	Female dominance in thinking.	2.863	0.01
A11	Moving around from place to place, not settling in one place.	50.450	20.721	28.829	Not moving in one place and not moving in one place.	3.618	0.01
B10	Preferring a nomadic lifestyle.	62.727	20.909	16.364	Preference for agricultural life.	7.733	0.01
C33	Orientation to the sky.	45.249	23.982	30.769	The idea should be earth-oriented.	2.469	0.01

In the end, the survey results show that.
(1) There is a link between female = wet = agricultural and male = dry = nomadic.
(2) The content of dry/wet personality and attitudes is comprehensive enough to capture social personality.
It was confirmed that.
(a) In an agrarian society, women take the lead in the management of the society or occupy the most fundamental position in running the society and control the fundamental part of the society. The reason for this is that if the society is not oriented towards women (female dominance), it will not be

able to adapt to the natural conditions that demand an agrarian society. In other words, the society will move at the pace of women. In this regard, women have a higher real status and power.

(b) In a nomadic society, men take the lead in the management of society. The reason for this is that if the society is not made for men (male dominance), it will not be able to conform to the natural conditions that demand a nomadic social system. Society moves at the pace of men, and men have more substantial status and power than men.

To sum up the above.

Agrarian society for women (dominated by women)

Nomadic society oriented towards men (dominated by men).

This means that.

In a society, when the lifestyle becomes dominated by agriculture and the agrarian population becomes strong, the status of women and mothers in the society improves and the status of men and fathers declines. On the other hand, when nomadic and pastoralists become dominant and nomadic and pastoralists become strong, the status of men and fathers in the society improves and the status of women and mothers declines.

(May 2008 addendum) Patriarchy, motherhood and gaseous (gas) and liquid (liquid) types.

The above interpersonal sensations of dryness and wetness are related to the physical "gases" (gases) and "liquids" (liquids).

For more information, see the author's writings on humidity sensation and gases and liquids.

From this classification of gas and liquid types, it is possible to see the relationship between agrarian societies and female domination (matriarchy) and nomadic societies and male domination (patriarchy).

The United States belongs to the nomadic society type and Japan to the agrarian society type.

As a result of the questionnaire survey.

It was found that American personality and gas molecular motion and Japanese personality and liquid molecular motion were correlated with American personality and Japanese personality and liquid molecular motion.

In addition, male dominant personality was found to be correlated with gas molecular movements and female dominant personality was found to be correlated with liquid molecular movements.

This indicates that

Americanism = nomadic society = gaseous (gas type) = male dominance = patriarchy

Japanese style = agrarian society = liquid (liquid type) = female dominance = motherhood

It can be said that the relationship between the two is true.

[3.

Based on the classification of the dry and wetness of the natural environment, one would expect Japanese society to be a wet society, based on the correlation between "wet climate = agrarian society = wet".

The author conducted a survey of the literature to determine the degree of wet/dryness of the Japanese national character.

From the results of the above survey, the author found that "Traditional Japanese" was defined as "wet".

The author found that the word "wet" covered most of the theories about the Japanese national character (i.e., Japanese people's behavior).

On the other hand, "female dominance" = wetness.

The relationship between the Japanese national character (behavioral pattern) and the female-dominated personality (behavioral pattern) was examined based on the results of the literature review, and it was found that there was a positive correlation between the two (Japanese - women).

Therefore, the dry/wet dimension of the study suggests that the Japanese way of life is female dominated, and that Japan is a society dominated by women. (Women's dominance.)

The rationale for this is.

(1a) Japan's national character is wet. This is natural in an agricultural (especially rice farming) society.

(1b) Women's character is wet.

(2) The content of the wet character is sufficiently comprehensive (covering most of the theories of traditional Japanese national character and gender differences). (2) The content is sufficiently comprehensive.

(3) The Japanese national character is female dominated when wetness is considered as a correlated axis.

In addition to the dry-wet dimension, the Japanese national character is female-dominated. In other words, the Japanese people are safety oriented and follow the successes. (Fear and avoidance of failure.) . Lack of a sense of adventure. Lack of dependence on large organizations. In the shadow of a large tree. These are examples of female dominance.

Female dominance (showing femininity.) For a more detailed explanation of the behavioral pattern, see the author's document examining the biological valence of femininity from the perspective of the biological value of femininity.

The reasons for the feminization of Japan's national character can be explained as follows. Japan is a society based on rice farming, which requires wetness as a mode of behavior, such as fixation on the land and interdependence with others in terms of water management. Women are the driving force behind the development of wet behaviors (which men do not have). (It is not in men.)

Women's influence on society in general is essential for the wetting of society to adapt to rice farming. A side effect of using women's power in the wetting of society is the extension of women's power into areas of society that are not inherently related to wetness. (Areas that have to do with biological valor but not with wetness, such as whether or not one takes responsibility for the actions one takes and whether or not one is sensitive to the safety of the actions one takes.) As a result, Japanese society as a whole has become more female-dominated, including the feminization of male behavioral patterns. (A system of irresponsibility in which people try to have others around them take responsibility for their actions for their own protection. (An irresponsible system that tries to get people to take responsibility for their actions for their own protection. (Lack of a sense of adventure.)

The fact that the national character is female dominated because women are more powerful than men in society, and the fact that the national character is wet is proof that women are stronger than men in Japanese society.

It is not true to say that Japanese society is male-dominated. In fact, Japanese society revolves around women. In other words, the structure of Japanese society is designed for women and not for men.

Why are women so strong in Japan? In summary, this is because the society is surrounded by a natural environment that demands wetness (such as fixity and interdependence in terms of interpersonal relationships) and therefore a female-dominated mode of behavior, which is agriculture (rice farming).

[4.

Contrary to conventional wisdom, Japan is in fact a female-dominated society in which women are more powerful than men. This is because East Asian rice farming societies, including Japan, have a natural environment that requires wet interpersonal relations, in which wetter women have an innate advantage and actually have control over household finances.

Can we say that there is no motherhood system? In conclusion, it's very hard to say that it doesn't exist = "it clearly exists". An agrarian society is essentially a motherhood system.

The reasons why the existence of the motherhood system has not been acknowledged in the past are summarized below, point by point.

1) How to assign a "family name

Confused with matrilineal system. Paying too much attention to which surname, male or female, would be inherited by the descendants. Because they saw the sex of the one whose surname was inherited as stronger, they mistook the fact that the father's surname was almost always inherited as the strength of the father, and mistakenly assumed that patriarchy was the universal standard. The family name is a "front" for the world, so to speak, that serves as a "sign" or outward display of blood relations. Since males are more likely to be exposed to the outside world, it is thought that it was considered appropriate to have a male family name. This seems to be directly unrelated to the patriarchy.

2) The ownership and management of "property

2a) They paid too much attention to whether the gender of the owner/heir of property in the household was either male or female. They failed to realize that the nominal owner of property and the person who actually manages it may not be the same = separate. Attention is paid only to which nominal owner is male or female and not enough attention to which one is the administrator. In a dry nomadic society, both agree that they are male, but in an agrarian society, the former may be male, but the latter is usually female.

2b) I have failed to notice that the person who holds real control over the comings and goings (finances) of property is of a higher real status than the one who merely owns property in a nominal

sense. The administrators of property (those who hold the household purse) are men in nomadic societies, but in agrarian societies, they are women. This indicates that the status of women is substantially higher in families in agrarian societies.

3) Circumstances in each "region

3a) In the West, by my own "patriarchal" cultural standards, I could not imagine a culture where mothers were more powerful. Western theories (Bachofen, Engels) that regarded patriarchy as the default and that "matriarchy disappeared in the distant past" became mainstream, so that the existence of matriarchy itself was considered unthinkable throughout the world.

3b) In East Asia, such as Japan, male chauvinism was confused with male domination (patriarchy). Or, because Western theories more advanced than their own denied the existence of matriarchy, they uncritically accepted it in an authoritarian manner and did not realize that they really had a matriarchal culture.

4) The connection to the "natural environment

There was a lack of perspective on the differences in the degree of adaptation to the natural environment between men and women. As in the case of agrarian societies established in wet environments, it was not assumed that wet human relations are necessary → women are more adaptive → stronger.

5) Relationship to "public organizational status

Because women are biologically the more valuable sex, they fear that they will be held accountable for their failures and will not be able to live openly in society or be helped, i.e., they will not be able to defend themselves. Because high positions in public organizations (government offices, corporations) carry a great deal of social responsibility, and the risk of failure is very high, women willingly try to avoid high organizational positions. As a result, high organizational positions will be occupied by men. Women are not "unable" to attain high organizational positions due to lack of ability or other reasons, but rather they are "reluctant, unwilling or unable to attain them" for reasons of self-preservation. Therefore, it is not possible to look at the ratio of men to women in high positions in public organizations, such as government offices and companies, and say, as has been the case in Japan, that women are weak because of the low number of women. This is because women, however influential they may be in society, often impose their high positions in public organizations on men in order to avoid their own social responsibilities and risks.

Japanese women's domination of men is mainly through the mother-son relationship. Japanese women (mothers) develop a strong sense of unity with their own children during the process of child rearing and maintain a strong influence over their sons, men, by making them mentally dependent on them and making them do as they are told. Women, as "educating mothers," encourage their sons = men to achieve high positions in society, and when they reach high positions, they control and manage them as their own puppets, robots, to do as they wish. In this way, she can use her son as an ally to exert powerful social influence without having to assume social responsibility herself. The relationship between wives and husbands is fundamentally similar to that between mothers and sons in that wives psychologically make their husbands-men dependent on them as their mothers, make them compete with their husbands for higher positions, and exert their dominance as managers of those husbands who have achieved higher positions. In this respect, Japanese women have a higher status than their male counterparts in terms of managing and controlling men's lives and attitudes, i.e., turning them into "robots" that do everything they want, and yet they successfully avoid taking social responsibility. Men, no matter how high a position they hold in public organizations, are still dominated by women as long as they are psychologically dependent on and controlled by them.

There is another reason why Japanese public organizations (government offices and corporate workplaces) are male-dominated and women do not make much progress in them, besides the tendency to avoid high positions for women. That is, it is the last port of call for a man's self-esteem. (To be able to maintain the pride that no one else can support the family financially but me.) That men feel threatened by the advancement of women into the field. That's why we think that's why. Men do not want to easily surrender their place in the public organization to women. Surrendering it would mean a quick fall from the apparently high status they have worked so hard to maintain and the loss of their last bit of self-esteem. What's left to do (to overwhelm men in both appearance and substance) is to keep up with the pace of women. The rest (overwhelming men in terms of both appearance and substance) is a social failure that simply follows the pace of women.

6) Relation to the "power of force" display

6a) Women do not willingly describe themselves as strong (making themselves look weak in an attempt to get men to protect them, since they are biologically the more valuable sex). They tend to do so in an attempt to get men to protect them. Also, admitting to being strong creates a social

responsibility for the actions they take. So, in order to avoid having to take responsibility for the failure of the actions you take (even if you are actually standing in the position of a strong man. You need to never admit that you are strong and pretend to be weak. For this reason, they don't like to use the term "maternal authority system" to indicate that they are the strongest person in power. As a result, it has been thought of as if the motherhood system does not exist.

6b) Men have a tendency to make themselves look strong, willingly. By appearing strong, they show that they are self-reliant (I'm okay enough to be alone, even if I don't have anyone else to protect me, I can do it, I can do it.) or the ability to lead others under one's command. Or, they want to show people that they are capable of protecting women (i.e., that they can lead others under their control) or that they are capable of protecting women. Therefore, they tended to emphasize the power of the father more than necessary. As a result, the patriarchy has come to walk alone.

7) Related to the way we interpret the "male chauvinism" phenomenon

There are two conflicting ways of prioritizing one person over another: "strong man-first" and "weak man-first". In an agrarian society that rejects the dryness of male dominance, it is correct to regard "male dominance" as a way of protecting men as the weakest members of society and preserving their human rights and self-respect, which is the "priority of the weak". This is to be misconstrued as a "strong man's priority" which sees men as strong men. For more information on this point, see the page that summarizes what the nature of male dominance is.

Note: Models that attempt to explain the strength of force between men and women include.

1) Muscular strength/martial force model (male dominance) Men have more muscular strength than men.

2) Life force model (female dominance) Women live longer.

3) Valuableness model (female dominance) Women are more valuable and valued.

4) Environmental adaptation model (dry = nomadic = male dominance; wet = agricultural = female dominance.

5) Model of Child Care Provider (nomadic = male dominance, agricultural = female dominance)
The strength or weakness of men and women in society is determined by how much of their own gender-based behaviors can be infused into their children. For example, if women can imbue their children with more of their own modes of behavior than men, society will become more feminized and more comfortable for women.

is considered. Traditionally, only one has been discussed, and three to five, etc., have rarely been considered. If we take into account 3 to 5, the idea that paternalism is a female-dominated system is also plausible.

In the case of Western (nomadic) societies, the father's role is more likely to be that of a director, as in Floyd's psychoanalytic theory and Parsons' theory of family society, where the father intervenes in child-rearing. In an agrarian society such as Japan, women are the director of child rearing.

Why do women appear to be weak? Or do you want to make yourself look weak?

1) "Muscle strength" model Muscle strength is weaker than men.

2) "Protection" model Being biologically more valuable than men. Therefore, they want to be protected by men. (Seeking to be protected by men.) (Men are the less precious and disposable sex.) This seeking of protection was confused with the weak wanting to be protected by the strong. [5.

In summary, the strength and status of women in society are determined by the degree of female dominance and wetness in the atmosphere of the society. (This is most certainly true.) That is how I see it. The national character of a society is like a kind of litmus test paper that is colored by those who have the greatest influence and power in that society. If women are more powerful in a society, the character of that society will be predominantly female. The predominance of women in Japan is related to the fact that they are the dominant force in Japanese society.

The conventional view that the status of Japanese women is low based on their lack of nominal property titles and their lack of high positions in public organizations, for example, reveals a lack of ability to analyze the relationship between the state of society and gender differences from a superficial point of view. It must not. Japanese society, as a traditional national character, is wet, liquid = female dominance, which is, again, a sign that women are far more powerful than men, that women are more powerful than men in society, and that society moves at a female pace.

Conventional Japanese women's studies and feminism have failed to compare the gender psychology, i.e., the social character of men and women, with the national character of the Japanese people, i.e., the social character of Japan. The author's hope is that the number of people who appreciate the high status of women in Japan will increase, even if only slightly.

It is this author's hope that the number of people who can fairly evaluate the high status of women in Japan will increase in the future.

Note: The aforementioned theories are unlikely to be accepted in Japan today.

1) Men → The idea that they are superior to men (a sense of superiority). This is because they feel uncomfortable about it. They are moving towards existing feminist theories that flatter them that they are strong.

2) Women -> Refusing to acknowledge their own strength. (Believing that admitting it would mean that there would be no men to protect her. Or, if you admit it, you will have to take responsibility for the consequences of your dominance over society, which is a big risk). Therefore, wanting to pretend to be weak. To adhere to the traditional feminist/women's studies view of "male and female weakness".

The above-mentioned arguments of Japanese maternal social theory exploit women's psychological urgency by cutting off the retreat of Japanese women who seek to protect themselves, ensure their own safety, or evade responsibility for their own domination of Japanese society, in other words, by telling them that you are the real rulers and that they should take responsibility for their domination. They are considered to be uncomfortable and would prefer to ignore the act.

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(First published August 1999)

Problems with the Traditional Theory of Motherhood

The motherhood argument has been accepted unquestioningly by Bachofen and Engels, who argue that motherhood is a thing of the past and that global society as a whole has already moved to paternalism.

However, this assertion that maternal authority is nothing more than a legacy of the past, which has already disappeared, is based solely on the findings of Europe and the Middle East, where there is a relative paternal dominance of people's national character and social climate in rice farming societies such as Japan and Southeast Asia, without knowing the maternal dominance of the people. Bachofen et al. were ignorant of the psychology of maternally-dominant, rice farmers, and neglected to extend the scope of their research to Southeast Asia, reaching the conclusion that "maternalism is a relic of the past" with the implicit purpose of justifying their society's paternalistic dominance.

Bachofen and other Europeans were nomadic and pastoralists, and for these nomadic and pastoralists, who had paternalistic superiority, it was a very natural conclusion for them that the maternal society had been defeated by the paternalistic society, and that it had disappeared.

However, it is a mistake to attempt to universalize this conclusion for nomadic and pastoralist societies in East Asia, where the scope is different from that of the current matriarchal society, without examining the applicability of the conclusions.

The assertion by Western matriarchy theorists that matriarchy is a thing of the past and that global society as a whole has moved to patriarchy is an ideology that allows nomadic, pastoral societies

like the patriarchal West to assert their own legitimacy, and for nomadic, pastoralist societies to standardize their own patriarchal society types to the world standard, and on the side of agrarian societies like those in East Asia It is a kind of ploy to overcome and dominate the peasantry by taking away and reducing the influence of motherhood.

Of course, feminism, which insists on the weakness and discrimination of women under strong patriarchy, has the same strategy as the Western matriarchalists, which is to establish a dominant position in the world by forcibly applying and imposing its theory of nomadic and pastoralist patriarchy as the world standard on the rest of society as a whole. It is.

It is the conventional Japanese women's academics and feminists who, ignorant of this background, have fallen prey to the strategies of Western nomads and pastoralists, and are doing their best to promote their ideology as an application to their own society.

On the contrary, by applying the Western theory of the annihilation of maternal power to Japanese society and spreading it among the Japanese, it may be possible to bury the strength of maternal power in Japanese society. In this sense, it could be argued that the arguments of Western maternal rights theorists could be useful in liberating Japanese men from the domination of their mothers. (First published April 2009)

The need to distinguish between maternal and matrilineal rights and paternal rights and paternity

It is not true that the motherhood system is said to have disappeared. This is because the power of mothers in Japan is so strong that it is possible to say that Japanese society is a matriarchal system. On the other hand, the matriarchal system, in which mothers are regarded as the representative of the blood lineage, is said to have disappeared, and this too is not true, as it is said to exist in Indonesia and other countries. Matriarchy does not apply to Japanese society, only matriarchy.

Why did the confusion between matriarchy and matriarchy occur?

The reason seems to be that Western societies, which gave rise to the idea of matriarchy, were mainly patriarchal or patriarchal in nature.

In patriarchy, the external representative of the family (the representative in the family name and lineage) and the person in authority are both the father and united. In this respect, there was an implicit understanding that those who represented the family had power, or conversely, those who had power represented the family.

Japanese society, on the other hand, is matriarchal, but it is also patriarchal. Japanese mothers are the rulers and wield power, but they leave the role of representative of the family to their fathers, who are often forced to take over. In other words, they prefer to leave the difficult and dangerous roles that interfere with their own self-preservation and exposure to the outside world to their fathers and men, while they prefer to be protected in the inner sanctum and be exempted from taking risks. Therein we see the behavioral pattern of self-preservation and safety first, as the more biologically valuable sex.

Thus, in Japanese society, those in power and those who represent them do not coincide, which may not be assumed in the Western concept of Matriarchy.

In short, the concept of Matriarchy assumes that the mother is both externally representative and authoritative, and thus the concepts of the family's representative responsible person and authoritative person are mixed up.

This is also a problem inherent in the traditional concept of the "Head" Head. The "head" of the family, who is both a representative of the family and an authority figure, is considered to be a patriarchy in the case of the father and a matriarchy in the case of the mother, from the viewpoint of gender. Both patriarchy and matriarchy have mixed up the concepts of representative responsibility, authority, and ruler, and this is the cause of the confusion of theories such as "matriarchy exists or does not exist".

In order to solve this confusion, it is necessary to establish a new terminology in the Western languages widely used in the world, which clearly separates the concepts of maternal and paternal authority and paternal lineage and the concept of matriarchal lineage, which represents the aspect of the parents as authority and ruler. In Japanese, it is possible to separate the terms "matriarchy" and "matriarchy," but the traditional Western concepts of matriarchy are mixed up, making it impossible to separate them. For example, can we say society of strong, powerful mother or society of strong maternal power for a matriarchal society or matriarchy? Or, should we say society of maternal representative or society of maternal representative to describe a matriarchal society or matriarchy? A decision needs to be made as soon as possible.

In short, the conventional term "matriarchy" is not a good translation for matriarchy in English. The term "matriarchy" has recently come to be translated as "matriarchy," and it is a term that is used to describe a society in which both matriarchy and matriarchy are present, such as Japan, where mothers have strong matriarchal power, but mothers do not represent their families, i.e., a society that is not matriarchal. It is not appropriate to describe it.

A matriarchal society in which the mother wields power within the family is common in rice farming societies such as Japan. On the other hand, a matriarchal society in which the mother represents the family and takes responsibility for the family is almost non-existent in Japan. It would be nice if this situation could be expressed simply in English, for example.

(First published January 2012)

Ignoring and Concealing Maternal Rights in Japanese Society

Why has Japanese society never been called a mother's right society, even though it is a mother's right society? Or has motherhood been ignored or hidden?

The state of Japanese society in general suggests the following reasons.

(1) Western discourse, which is an authoritative source of authority for Japan, has determined that maternal authority is a thing of the past, and that it no longer exists.

The reasons for this are as follows

(1) Japanese men, who have lived in a male-dominated, female-dominated society with a high level of pride and dignity, claiming that they are superior to women, do not want to admit that their social position is in fact decisively weaker than that of women.

(2) Japanese men do not want to acknowledge their mother's dominance officially because they do not want women to see them as romantic partners and to lower their sexual value if they are perceived as being under their mother's control and as mothers.

The following reasons can be attributed to the state of Japanese women.

(1) This is because Japanese women do not want to be called "mother".

In general, women tend to feel uncomfortable or offended when they are called "mother".

The reasons for this are.

Because the word "mother" indicates that she is married and has children, she is no longer the object of men's love.

They are no longer young, and men no longer see them as women, and they are no longer attractive to women, because they are married and have children.

As a result, they are made to realize that their sexual value is decreasing and they feel a sense of loss in terms of their sexual awareness.

As a result, Japanese women do not appreciate "being a mother" or "being called a mother" despite the fact that they wield great power as mothers. They try to avoid or ignore the emphasis on "motherhood" and "motherhood" at all costs.

(2) Once Japanese women admit that they dominate society as mothers themselves, they have a social responsibility for this. For women who are self-protective and safety-oriented, it is not convenient for them to have to take risks in case of social management failure, and they do not want to admit that they are in control of the society, so they try to avoid the word "motherhood".

(3) Japanese women, who are more sensitive than anyone else to protect themselves and ensure their safety, try to avoid being represented externally and try to be wives. Once Japanese women admit that they are the mothers who dominate the society, their existence, which should be invisible from the outside because they are in the back, becomes transparent to the outside world, known and understood from the surface, and they become a target of the chase, as if the true ruler is lurking in the back, and is raided in the back. For women who are self-preservation and safety oriented, and who want to remain in the safety and warmth of the inner sanctum of society, which is invisible to the outside world, it is not convenient for them that their own safety is threatened by the external revelation of their existence as a ruler, and so they are subjected to the public scrutiny of their dominance over society. They try to avoid the term motherhood because they do not want to acknowledge it to the

These are likely the main reasons why Japanese society is in fact a motherhood society but has not been called so.

(First published March 2012)

Japanese people do not want to read the theory of a motherhood society.

When we treat Japanese society as a case study of a motherhood society, it is important to understand the following issues. That is, the attitude of Japanese people towards the theory of a motherhood society.

Japanese people do not read the social theory of motherhood. Japanese ignore the social theory of motherhood. Japanese people do not respond to the social theory of motherhood. The reasons for this are as follows.
The reason why Japanese people insist on patriarchy in their society is that they want to join the Western world. The reality of Japanese society is that it is not patriarchal at all. The Japanese see the West as a settled group of women just like them, and they are desperate to join them, to continue their membership, and to avoid being seen as alien and ostracized. Underneath this action lies the refracted feelings of the Japanese towards China and Korea. The Japanese feel uncomfortable with the fact that they have been ostracized by China and South Korea in the East Asian region. Deep down in their hearts, Japanese people have an unconscious awareness that they are the same kind of people as China and Korea. However, Japanese people are unwilling to admit this. They try very hard to hide it. The Japanese desperately insist that they are a member of the West and not of East Asia. The Japanese are desperate to be patriarchal, even if only in appearance. The Japanese actively emphasize the weakness of Japanese women and insist on the superiority of men. As proof of this, the Japanese often bring up the fact that Japanese women do not enter the corporate world and that Japanese women do not hold positions in the corporate world. However, when someone points out that Japanese women are in a position of power that gives Japanese men an allowance, the Japanese ignore it. The Japanese never put it in their school textbooks.
Japanese men cannot confess their dependence on women and mothers because Japanese women will not marry them if they confess their dependence on them. Japanese women refuse to live with their mother-in-law because they fear she will control them. The probability of cohabitation with the mother-in-law is found to be higher for Japanese men if they show dependence on their mother-in-law. Japanese women are uncomfortable with this. Japanese women, on the other hand, want to keep their sons close to them and love them forever. Japanese women want to live with their sons. To avoid exposing such contradictions, Japanese women are reluctant to talk about it and avoid the subject.

A proper clarification and awareness of Japanese society is the goal of this book.
In order to do so, it is necessary to force the Japanese people into the discussion of matriarchal society. This book aims to do just that.

(First published September 2020)

The sexual roles of Japanese men and women are represented as "mother and son".

The sexual roles of Japanese men and women are expressed as "mother and son".
In the role of the mother, the woman tenderly embraces the man in the role of the son with great power and cares for him in a caring manner, while at the same time, she sees the man as a means of her self-realization, motivating him to earn money and get ahead and spank him.
In the role of a son, the man works hard to earn money and get ahead in his career to fulfill the woman's intentions in the role of a mother, and he relies on her to help her dependably when necessary, while at the same time being psychologically dependent on her, indulging her and coming under the control of a motherly woman. As an eternal son, he is psychologically incapable of being a father, being less than paternal.
(First published February 2012)

The most powerful entity in Japanese society.

The final rulers of Japan are.
At home, it is the mother and mother-in-law, and in the professions (although they are few in number.) In the workplace, they are the sister-in-law, and at home, the mother and mother-in-law.
Women who are sisters at work and mothers and mother-in-law at home are the strongest in Japanese society.
Traditionally, they have controlled the men, the sons and daughters, who are the representatives of

the sham that was the public domain, in the back of the house, where they are not visible. Because they are behind the scenes, dark entities that do not appear on the surface, they have gone unnoticed in conventional superficial gender studies as controllers.

In future gender studies, we need to work to pull these final dominant women out of the back room and into the front.

(First published July 2010)

Mother System, Japan

What K. Wolfen describes as an enigmatic and unknown system in unraveling Japanese society is the "female, maternal social system", which is the core of Japanese society.

Japan's social system is based on the maternal system, the women's system, but how it operates has not yet been properly studied. There is still a lot of work to be done to understand how it works.

(First published March 2011)

Japanese Society as a Mother's Kingdom and Paradise

Japanese society can be seen as a mother's kingdom, a paradise.

It can be said that the heavy, insistent, noisy and powerful nature of the mother covers the whole of Japanese society.

(First published June 2012)

Japanese Modernization and the Mother System

The liquid, female, maternal system society = mother system is inherently regressive and has no germ for modernization on its own.

On the other hand, the male, paternal systemic society = the father system has a built-in germ of modernization in that it willingly confronts danger and tries to obtain innovative knowledge.

The maternal system (Japan) imports new technology and the like from the paternal system (the West), and in doing so, it achieves modernization.

(First published March 2011)

The Fundamental Importance of New Batch Recruitment in a Wet, Maternalistic Japanese Society

A striking feature of existing Japanese society is the principle of hiring all new graduates at once in companies and government offices.

This is based on the principle of "clearing the slate", which means that new students must start with a clean slate, like the new students at the beginning of the school year, with no relationships formed at the beginning of the year. The first moment is the crucial moment when new students make friends and relationships with each other, and that is when most of the rest of the relationships are made. In club activities and under conditions where the number of personnel is fixed and the number of people in and out of the club is low, people who are not able to break into a group or a relationship in the first moment will have a hard time breaking into the already established friendships and relationships, and this is the reason why they cannot make new friends or make new ones.

In the dry paternalistic Western society, it is possible to re-open the bonds, connections and communication channels between people and quickly move on to other places.

In wet Japanese society, interpersonal relationships, once created, act like a web, a spider's web. In

other words, they become sticky and entangled. As a result, we lack the power and ability to destroy and rebuild existing interpersonal relationships.

As a result, they simply divert existing connections established by their ancestors and predecessors, as well as those already in the same group, into their own hands. The only thing that can be done is to draw additional lines of relationships and connections between people. It is not possible to sever, erase, or redo the partition. Since we cannot "initialize", so to speak, the lines of connections keep growing and becoming more and more complicated and confusing, and we become more and more stuck. This is a kind of disease that cannot be cured by oneself. The power to maintain the precedent of existing connections and connections is too strong, and the fence is becoming more and more constricted, and the free flow and vitality of society is being lost. It is the traditional village society, such as rural villages in rural Japan, where the fences are chained and layered between generations, and the opportunity for a new partition is almost gone.

The formation of new, radical connections can only be made the first time, which is a major reason why Japanese companies and government agencies are fundamentally dependent on new batch hires.

(First published October 2011)

2.

In Search of Freedom from Motherhood - A Prescription for Breaking Free from "Motherhood Dependency

Abstract] Japanese men are completely dominated by "motherhood" and are intensely dependent on "maternal women. This article provides a prescription for Japanese men to reclaim their natural paternity and break free from this dependence on motherhood. ◇
It has been said that Japanese society is a "maternal society" (e.g., [Kawai 1976]), in which motherhood is at the center. In my opinion, the problem lies in the fact that not only women, who are the bearers of motherhood, but also men are adopting maternal attitudes.

Japanese men's attitudes in the workplace are mainly wet and maternal, such as the so-called "naniwabushi-type" attitudes, in which they overemphasize the importance of unity and sympathy for each other, strongly seek warmth and "sweetness" in interpersonal relationships, and prefer closed interpersonal relationships that are solidified in the inner circle. (For an explanation of maternal and paternalistic attitudes, see the author's other works.

) These Japanese men, although they wear male skins, actually act with maternal values. (which is itself part of the female-dominated value system). This demonstrates the dominance of motherhood in Japanese society, and that the ultimate authority in Japanese society is actually the wife who acts as their "mother-in-law" or "mother-in-law".

These Japanese men who act in a maternal way are included by their mothers, anesthetized by their mothers and turned into "maternal pickles". In this respect, under the strong influence of their opposite sex, motherhood, they have lost the paternity that they are supposed to have.

In short, the men who appear on the surface to be in control of Japanese society are in fact "robots" and "puppets" controlled from behind by their "mothers," and are completely dominated by their "mothers. Because Japanese men are controlled and manipulated by their "mother", they behave in a wet and maternal manner, which is in direct contrast to the inherent individualism, liberalism, and openness of men, which are collectivist, mutually restrictive, and closed-minded.

Japanese society, in its totality, emerges as a single "mother," and men are completely engulfed in the gigantic whirlpool of motherhood, suffocating it.

In order to save Japanese men from falling prey to the opposite sex, it is necessary to "liberate them from motherhood".

In the past, "motherhood" in Japan was often viewed by men as something positive and desirable, as a gentle presence that embraced them with a sense of warmth and unity. The ideal image that Japanese men looked for in a young woman to marry tended to be maternal in nature, for example, a woman who would warmly welcome them when they returned home from work and take good care of them.

In addition, mothers and mother-in-law, who were the exercisers of "motherhood," were not regarded as authority figures. In Japanese women's studies, those in power are usually considered to

be men who are propping up the "patriarch". There is almost no reference to the fact that these "patriarchal" men have a strong sense of unity with their mothers and always act in accordance with their mothers' wishes, so to speak, that they have no more than a kind of "agency or branch office of the mother.

For example, the title to the family's property is held by the "patriarch," the male, which gives rise to the view that Japan is a male-dominated country. But in reality, however, the man who has become a "maternal pickle" under the strong sense of collusion and unity with his mother is, in effect, the "property" of that mother and is under her control. He is not an independent man, but only a "son of his mother-in-law" and is driven by his mother's subsidy.

Therefore, even though a man has the title to the property, it is only the "mother" entrusting her son/in-law with the apparent right of representation in the administration of his son/in-law, an extension of himself, and the actual administration is done by the "mother". In this regard, the property rights are, in effect, those of the son's mother. However, the mother, as a woman, desires to be a protected presence at the back of the family and does not want to be in a position to represent the family outwardly, so that role is passed on to the son. The mother simply gives her son the title to her property, but the mother-in-law maintains a firm grip on the actual administrative authority of her son.

Japanese men, who are dependent on their mothers and try to take advantage of women in general, need a new prescription to get rid of maternal control. For Japanese men, motherhood is not something that is desirable, but something they should be able to break free of or overcome.

I would like to suggest the following ways to deal with "maternal dependency".

(1) First of all, men should change their attitude to a dry "paternalistic" attitude that is individualistic, respects freedom and individuality. In other words, we must regain the paternalism that we lack in our own hearts. The model for this would be Western men, for example, who are the driving force behind the "patriarchal" society (i.e., nomadic and herding-centered society) and who are rich in paternal qualities. If we are to achieve a patriarchal society like the Western one, we will have to go to the extreme, but it will be necessary to improve the position of paternity to the point where motherhood and paternity are of equal value.

The word "paternity" has been used in the past to refer to the "restoration of paternity" (e.g. [Hayashi, Michiyoshi 1996]), but the word "paternity" in that case refers to a viewpoint that overlooks the whole, leadership, and authority, and it is not the same as the word "dry" (i.e., individualism, liberalism, interpersonal separation, and the demonstration of originality, which I mentioned above). There is no reference at all to paternity with its own "motherhood". On this point, the conventional "paternity" as an object of restoration of power is the "maternal affirmation and complementary" paternity that complements the inadequacies of conventional motherhood, while keeping the state of maternal adhesion as it is, and the "maternal denial and opposition" paternity that rebels against motherhood and tries to build a paternity that is the opposite of the extension of motherhood, as the author claims. (1) It is considered different from the restoration of paternity of the "father".

(2) Also, that we should attempt to flee or rebel from "motherly" values. It is certainly very difficult to attempt rebellion or independence against the mother on whom one has been dependent in a sense of unity, but unless one does this, one will be forever under the control of motherhood. For this reason, it is necessary for us to willingly practice the training of "escaping from motherhood" and "restoring paternity", which aims at smooth separation from the other person and independence, so that the ego can maintain its equanimity without a sense of unity and indulgence with the other person. For women in general, we must also overcome our deepest dependence on them. (Do not think that they need to be taken care of warmly like their own mothers. To have the spirit of independence, "I can take care of myself. Those things are necessary.

(3) It is necessary to actively participate in child-rearing as a father, to interrupt the mother-child bond and separate them from each other. Traditionally, Japanese men have had very little psychological interaction with their children, assuming that work is important to them. This has created a strong, unbreakable bond between mother and child by allowing men to separate themselves from their children and unconsciously keep them away from them, creating a strong, unbreakable bond between mother and child that has created a holistic domination of the child by motherhood. (The author tentatively names the mother and child in this state as the "mother-child association. See other sections of this book for a detailed explanation.)

Men's lack of interaction with their children is partly due to their own lack of experience of satisfactory interaction with their fathers in their own childhoods. The fact that fathers of one previous generation have been placed in a state of psychological isolation from their children has allowed for the reproduction of the "mother-child association".

Therefore, in order to prevent the reproduction of the "mother-child alliance," in which the children are completely attached to their mothers and in which maternal domination of the children is complete, it is important for fathers to intervene between mother and child and to proactively engage in psychological interaction with their children. Japanese men have been avoiding child-rearing because they are too busy with their work, but this is because mothers unconsciously try to keep their children close to their fathers. Women should be allowed to take more responsibility for the outside work, and in turn, they should be more active in the home.

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(First published May 2003)

Japanese with a "mother addiction

People in Japan are intensely dependent on their mothers and mothers' mothers. Many of them feel that they can't do anything or live without their mothers. Everyone is mentally dependent on their mothers and continues to be "mother's children". There is a famous story of Japanese soldiers dying in the Pacific War, crying out "mother" as they died in defeat. A mother does not merely take care of her own personal affairs, but feels herself supplied with the strength to survive in society. The woman who is a mother is truly a powerful presence, being the spiritual pillar of the family and society as a whole. This shows that the woman, the mother, is the true ruler of the society.

Men, on the other hand, remain as mere children, dependent on their mothers and less than their fathers, which is a problem.

(First published June 2012)

The Hidden Strategies of the Criticism of Maternalism: "Motherhood" as the Final Ruler of Japanese Society

In my view, the theory of "Japan = Maternal Society" is, by its very nature, an attempt to show that the highest authority in society, which ultimately controls Japanese society, is motherhood (women as the bearers of motherhood). The criticism by Japanese women's studies that the theory of a maternal society unilaterally imposes the role of child-rearing on women is considered to be a "de-focusing" to hide the fact that women effectively control Japanese society and to evade responsibility. It can also be seen as a strategy for women to move beyond the traditional "indirect control of society through their own children" and instead aim for "direct control of society" by directly promoting themselves in companies and government offices and becoming rulers.
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Conventional Japanese women's studies have pointed out that the Japanese society is a "maternal society" as advocated by clinical psychologists and others, and that "Japanese society unilaterally imposes the role of childbearing and raising on women (mothers) only. It shows that. That is harmful. It needs to be corrected. This is the mainstream response.
On the other hand, I believe that the view that Japan is a "maternal society" is essentially based on the idea that the influence and power of motherhood in Japanese society is strong. In my view, this is a reflection of the fact that mothers are the dominant force in Japanese society. In short, I think the expression "maternal society" indicates that in Japanese society, "mother" dominates the very foundation of the society, and all people are "pickled" under the strong influence of their mothers. Japanese mothers, for example, are huge and formidable and no one can resist them, like "educational mamagons", who are treated as monsters for their power.
A critique by Japanese women's studies that "clinical psychologists use the term 'maternal society' to glorify women only as 'mothers' and impose on women the role of bearing and raising children. This is to remove people's eyes from the status quo that "motherhood (women who are the bearers

of motherhood) controls the very foundation of Japanese society". We need to free ourselves from the responsibility of being the dominant force in society. To prevent the rulers (men and children) from criticizing and repelling women who are in control. Such a clever strategy and ploy of "de-focusing". To me, it does not seem like such a strategy or ploy. They are desperate to make people realize that they, the mothers, are the real rulers of the society.

Also, there is a widespread argument that women shouldn't be forced to take on the role of childbearing and raising children, but the reason why Japanese women have been able to wield such a dominant role in society is because they have been able to monopolize the role of child-rearing and train their own children to be "pawns" in their own hands, according to their wishes. is considered to be a major factor. Japanese women use their own children as "tools for self-realization," beating their children's asses to drive them into competition for entrance exams at school and promotion at work, and when the children have listened to their mothers and worked hard to achieve social greatness, they become even more dominant as "mothers" over their seemingly socially dominant children. As the "final ruler" of the world, they are able to bask in the admiration and glare of society.

In short, the ability to completely "privatize" their children by monopolizing their child rearing is the main reason why Japanese women have been able to wield so much power in society. Indirect control of Japanese society through their own children" has been a common pattern and method of Japanese women's domination of society. In essence, Japanese women have controlled and dominated society by being jockeys who controlled the reins of the racehorse (their own children). Japanese women have been sympathetic to the argument that women should not be forced to take on the role of bearing and raising children. This is an attempt to discard the "social control through children" that they have established as a formula for dominating Japanese society. In this respect, it is actually a negative for Japanese women. In fact, it is a positive thing for men to have more opportunities to get their children back from women.

What is most frightening to Japanese men, however, is that Japanese women, unsatisfied with the traditional "indirect control of society through their own children," will begin to become the "direct rulers" of their own society. The ultimate goal of Japanese feminists should be to complete the direct and indirect domination of Japan's society through promotion in companies and government offices, while maintaining the traditional domination of society through the privatization of their own children. As Japanese men, we need to do our utmost to ensure that this does not happen. Fortunately, Japanese feminists are still unaware of this ultimate goal and are willing to surrender their indirect social control through their own children. This is the perfect opportunity for Japanese men to take their children back from women.

The stereotype that "women should be the ones to raise their children" is a mindset that fosters Japanese women's monopoly of their own children and their indirect control of society through their own children, a mindset that benefits women in many ways and negatively impacts men, while Japanese men, without realizing it, are using their own mothers as "pawns for self-realization. They work tirelessly at their corporate jobs and mistakenly think it's "manly".

Shouldn't Japanese men be a little more mindful of strengthening their influence over their own children? Unless they make more of an effort to properly communicate their values to their children and make them their own successors, their children will always remain the private property of women. And as women begin to promote themselves and their companies, while keeping their children close to them, men, who are still dependent on motherhood deep down, will be left with nothing to fall back on. In order to prevent this from happening, they should reevaluate their own relationship with their mothers and "psychologically graduate from motherhood" and "establish control over their children".

(First published October 2005)

The Necessity of the Perspective of "Mother" and "Mother-in-law": A Study on the Future Path of Japanese Women's Studies

Abstract] Traditionally, Japanese women's studies have limited their view of their position to women in weak positions such as "daughters" and "daughters-in-law". As a result, it seems to me that the perspective of "mother-in-law" and "mother-in-law", who are also very powerful, has been lacking. From now on, in order to understand Japanese society more correctly, I think that the perspective of "mother-in-law" and "mother-in-law" should be taken into account to a greater extent.

◇

Existing Japanese feminism and women's studies are studies for women in the position of "daughters" and "daughters-in-law" who are socially disadvantaged, and decisively lack the perspective of "mothers" and "mother-in-law" who are the rulers and authority figures in society. A survey of Japanese women's studies literature shows that the words "daughter-in-law," "wife," and "woman" (which often correspond to "daughter" as an unmarried woman) appear frequently, but when it comes to "mother," their numbers rapidly diminish. (Most of them are critical of the connection between women and "motherhood"; there is almost no mention of a mother's position. There is almost no mention of a "mother-in-law" at all. In short, there is no literature on women's studies from the standpoint of "mother-in-law" or "mother-in-law" in Japan. In short, Japanese women's studies seems to repeat the position of "daughter" and "daughter-in-law" only. Conventional Japanese women's studies have criticized the "male dominance of Japanese society, or the patriarchal system" as it is known in Japan.

For example, when choosing a man to marry, young Japanese women tend to avoid the eldest son and marry the second or younger son, or to avoid living with their husband's family and try to live separately. At the heart of their behavior is the tendency to avoid the old lady (mother-in-law) and marry the second or younger son, to avoid living with their husbands' families, and to try to live apart.

In short, it is not the man who scares them the most, but their mother-in-law, their husband's mother-in-law (woman!) The reason why they are afraid of their mother-in-law is that she is the true administrator of the family, including her husband. The reason why they are afraid of their "mother-in-law" is because their mother-in-law is the true administrator of the family, including their husbands, and no one in the family can oppose her. If a husband and his wife married and lived together, their mother or mother-in-law would interfere in their daily lives and give them instructions on how to raise and lower the chopsticks. If they don't obey, they are mentally driven to the point where they have no escape, such as being lectured or harassed insidiously by their mother-in-law or mother-in-law. In addition, because the mother and mother-in-law have a firm grip on the family purse, it is necessary for the family to listen to them.

In this respect, "mother-in-law" and "mother-in-law" are the "ultimate rulers of Japanese society" who must be overcome by both men as sons and women as daughters and wives in the same way. In particular, mother-in-law and mother-in-law collusion is the source of the power of the mother and the mother-in-law to control their children, especially the male children, with a strong sense of mother-son unity, and is the keystone of maternal social control.

Why haven't Japanese women's studies taken up such "mothers" and "mother-in-law" in the past? 1] The main objective of Japanese women's studies has been the emancipation of socially disadvantaged women, but "mother and mother-in-law" as the rulers of Japanese society were troublesome and contrary to the objective of "emancipating women as weaklings". Once one takes the viewpoint of "mother and mother-in-law", it is practically impossible to think of women as weak.

(2) Women's studies in Japan have evolved with an emphasis on solidarity and unity among women. Traditionally, it was easier for women as a whole to create unity by taking the positions of "daughter," "daughter-in-law" and "wife. However, the introduction of "mother-in-law" and "mother-in-law" into the society would cause a rift between (a) women who are mothers and those who do not yet have children and (b) women who are mother-in-law and those who are "daughters-in-law" and those who are "daughters-in-law" and those who are unwillingly subjected to the control of their mother-in-law, which would lead to a sense of solidarity and unity among women. be. Therefore, in order to maintain the unity of women as a whole, it is believed that they have dared to ignore the "mother" and "mother-in-law".

Both of these [1][2] are the idea of "putting a lid on a stinking thing" and "ignoring events that are inconvenient for developing one's own theory," which is a major impediment to the development of

Japanese women's studies as a "science" with convincing content.

(1) By turning the view that "women are weak everywhere in the world" upside down, we should be able to treat social phenomena related to women correctly by assuming that "women are strong in Japanese society.

(2) To reveal the conflicts between "mothers" and "women who are not mothers yet (daughters and wives)," "mother-in-law" and "daughter-in-law" and "daughter-in-law," which lie at the bottom of the superficial sense of solidarity and unity among women, without fear of damaging the sense of solidarity and unity, and to re-examine them once more so that we can realize the true, genuine relationship between women that is not superficial. To find new possibilities for solidarity from the bottom of our hearts.

Isn't it necessary to find new possibilities for solidarity from the bottom of our hearts?

On the other hand, I think there are some reasons why Japanese women's studies have neglected "mother and mother-in-law" in the past.

(3) Japanese women's studies have focused on the role and status of women in social organizations (i.e., corporations and government offices) where men have played an active role, and have underestimated the influence of the family on society at large. In short, even if the mother and mother-in-law were to admit that they hold the power in the family, their influence is limited to the family and does not extend to the society.

On the other hand, the home is the basic base of society, the mother ship, and the final place of life and place of return for the members of society who go to work or school every day. In this view, the most basic unit of society is the family, and the activities of social organizations, such as companies and government offices, can only be established on the basis of the family. In short, he who controls the family controls society.

If this view is correct, then "mother-in-law" and "mother-in-law" support the consciousness of those who are active in business and government, most of whom are men. If this view is correct, then the "mother-in-law" and "mother-in-law" would be the "fundamental rulers and administrators of society" who support, manage, control, and steer the consciousness of the people (mostly men) who are active in business and government. In short, the family has a great influence on society at large, and ignoring the mother and mother-in-law as the rulers of the family makes it difficult to understand the structure of Japanese society. In this sense, it is necessary to include "mother-in-law" and "mother-in-law" in the subject of women's studies.

The reason why "mother-in-law" and "mother-in-law" have been ignored in Japanese women's studies is as follows.

(4) The content of the argument in Japanese women's studies is considered to be an outlet for women's dissatisfaction. They are dissatisfied with their position as "daughters" and "daughters-in-law" as the weakest of the weak, while being a "mother" or "mother-in-law" is considered to be satisfying because their social status remains high and stable. While women objected to their unpleasant positions as "daughter" and "daughter-in-law", there was no need to object to the positions of "mother" and "mother-in-law", and thus they were no longer part of the argument of Japanese women's studies.

In order for Japanese women's studies to be established as a science that correctly understands social phenomena, it is necessary to understand both sides of the issue, i.e., what is dissatisfying and what is satisfying for women themselves, because it is clearly not possible to emphasize only what is dissatisfying to them.

As I mentioned above, Japanese women's studies should make a shift from the perspective of daughters and daughters-in-law, who treat themselves as "rulers," "subordinates" and "weak," to the perspective of mothers and mother-in-law, who treat themselves as "rulers," "superiors" and "strong. By doing so, Japanese women will become aware of their role as administrators and managers of society, which they have not been able to recognize properly, and this will lead to a new perspective on social reform.

From this point of view, I believe that the study of the mother-in-law or the mother-in-law should be more actively pursued in Japanese women's studies in the future.

Although the mother-in-law is likely to be the true ruler of Japanese society, it has not been mentioned in the history of Japan until now.

From now on, the mother-in-law should be studied in the field of history as well.

(First published in May 2003)

The Mechanism of Maternal Rule in Japanese Society: An Examination of the 'Oblique Layered Structure' of the 'Mother-Son Association'

Abstract] In Japan, women have powerfully bonded with their sons and daughters to form a "mother-son confederation" that controls the family, the most basic foundation of society. The traditional Japanese phenomenon of "wife-domination by husbands = patriarchy" in family relations is actually a manifestation of "maternal (sub-maternal) female domination by mother-in-law-son confederation (mother-in-law and son) in the next (lower) generation," which is a manifestation of "maternal (sub-maternal) female domination by motherhood = maternal authority. The author believes that this can be explained as.

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1.

Generally, when one thinks of "Japan's rulers," one usually thinks of politicians, bureaucrats, and big business executives. In reality, however, there are definitely people who can be called "rulers of the rulers" who control and supervise these rulers, but in a hidden way that does not appear on the surface.

Such people who control the very foundation of Japanese society, the ultimate rulers of Japanese society, are, in fact, generally referred to as "mothers. Mother. The final ruler of Japanese society is usually called "Mom" or "Mother". They are psychologically dependent on them and cannot be opposed by any Japanese. Japanese boys may be physically strong, but they are no match for "mother". Japan is a society dominated by the "mother". Japanese clinical psychologists have traditionally referred to Japanese society as a "maternal society," a term that reflects the importance of the "mother" in Japanese society.

It goes without saying that the people called "mother" or "mother-in-law" are women. Traditionally, however, the position of women in Japanese society has been considered to be that of weak or discriminated against victims, such as those who are subjected to male-dominated, discriminated against for promotion and sexual harassment in the workplace.

In this case, the main associations with the word "woman" are likely to be those of a young "daughter" or "daughter-in-law" position. The word "woman" tends to conjure up images of weakness and unreliability. Conventional Japanese women's studies and feminists have targeted women in the position of "women's liberation" as "daughters" and "wives.

However, the term "mother" conjures up a powerful image of a woman who embraces and engulfs all of us with a deep sense of love and unity. A good example of this is "Mother-in-law". At the same time, if she is called "mother-in-law," her mother-in-law gives orders to her son and daughter-in-law to raise and lower the chopsticks, and at the same time, the mother-in-law's face as a powerful person who makes her husband dependent on her for his livelihood.

Women in the position of "mother" and "mother-in-law" rule their children based on a powerful sense of mother-child unity, and they also rule their husbands based on a form of "mimicry of motherhood" that makes them dependent on their husbands as their mothers. In fact, women called "mother and mother-in-law" monopolize the main functions of the family, such as education, household management, and life management for the family members.

The "mother and mother-in-law" are firmly rooted in the society, and their weight is significantly different from that of the father. It can be said that "mother and mother-in-law" dominate the core of Japanese society. Conventional Japanese women's studies and feminism have generally ignored this aspect of Japanese women's culture, saying that Japanese women need to be liberated from motherhood, because they find it inconvenient to formulate their own theories. In short, the proponents of Japanese women's studies and feminism seem to prefer to put themselves in the position of weak "daughters" and "wives".

Indeed, in Japanese marriages and husband-wife relationships, as Japanese feminists use the term "patriarchy," husbands often seem to be in a husband-dominated relationship, at least in the early stages of marriage, where husbands oppress their wives. The issue of domestic violence by husbands against their wives can be seen as part of this. In fact, however, the "mother-in-law," who is the mother of the husband, takes her son into her own mother-in-law's body as a mother-son confederation in the generational chain of the family, makes her own "puppet," and controls the "wife" and her children with her "puppet" as one of the puppets. In my opinion, it should be taken as a part of the phenomenon of "mother-in-law".

The husband who seems to dominate his wife is in fact a big son of his mother-in-law and is subjected to the "maternal control" of his mother-in-law. In this respect, he has the aspect of being a victim of "maternal domination" (i.e., domination by his mother).

The husband's supremacy over his wife is a miniature, childlike version of the mother-in-law's supremacy over her daughter-in-law, i.e., the supremacy of the 'mother-in-law's son' over his wife. When the mother-in-law's backing is gone, the husband would think of his wife as his "second

mother-in-law" and lean on her as a substitute for his mother.

In short, the domination of (sub-maternal) women by the mother is the hidden reality of the "patriarchal system" criticized by Japanese feminists, and in this respect, the phenomenon known as "patriarchy" in Japan should actually be understood as a problem between women. In this case, the term "sub-motherly" refers to women who have not yet given birth to a child and therefore are not in the position of a mother (unmarried daughters and married wives).

2.

In Japanese society, mothers and their children are bound together by a very strong sense of unity. This has been conventionally described by the term "mother-child adhesion". We shall use the term "mother-child union" to describe the cozy relationship between mother and child in which no one else, including the father, is allowed to interfere. In this case, children can be considered in two ways, son and daughter, depending on their gender, but "mother-child union" is considered to be indistinguishable from either of them. Needless to say, in the mother-son association, the mother is in a dominant relationship with her son/daughter as the parent.

In the Japanese genealogy of the direct family, the "mother-son confederation" is considered to be an accumulation of several layers. There is a cumulative "oblique layered structure" of "mother-son associations" of different generations, or, to put it more simply, a "mi (katakana) character structure". The creation of a new lower (next generation) layer of "mother-infant associations" occurs with the marriage and birth of a new woman into the family. In this case, the upper stratum, the mother-child association of the previous generation, is seen to dominate the lower stratum, the mother-child association of the next generation, throughout their lives. Since the members of the mother-child federation of the older generation are more familiar with the family's code of conduct, the customs and precedents, than the members of the mother-child federation of the younger generation, the "newcomers" and "newcomers" to the family, the members of the mother-child federation of the younger generation are unable to go against them. A simple illustration of this "oblique layered structure of the mother-child confederation" is to be found here.
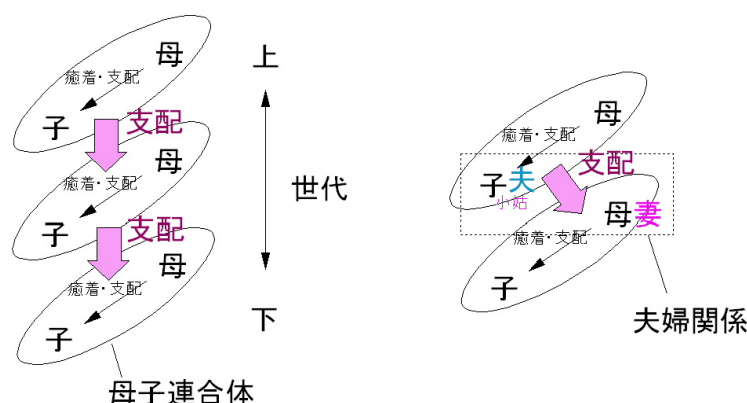
図　日本家族における母子連合体の斜め重層構造

It should be noted here that in a family genealogy, if we take out only the conjugal relationship, the husband-mother-in-law's son belongs to the mother-son confederacy of the upper generation, and the wife/wife (or a woman of her own generation who is likely to be his wife to the mother-in-law's son). shall belong to the mother-son confederation of the next generation (the generation below). (or will belong). The phenomenon of husbands appearing to oppress and dominate their wives in couples is in fact a genuine phenomenon in which the members of the mother-son confederation of the older generation (the son of the mother-in-law) oppress and dominate the members of the mother-son confederation of the next generation (the wife).

In short, the more accurate reality of wife oppression by the husband is that the mother-in-law oppresses the daughter-in-law in a way that incorporates her son into her camp. In this case, it is difficult to see the husband as a single, independent and self-reliant man. (It is difficult to see him as a man in the sense that conventional Japanese women's studies have referred to him as a "patriarch.") Rather, he must be seen as a subordinate to his mother-in-law (mother-in-law's mother-in-law), as the "son of the mother-in-law" or as the "destination agency or sub-office of the mother-in-law". A husband who appears to be a powerful man to his wife is, in the eyes of his mother-in-

law, his own "alter ego, minion, henchman," or "appendage/extension" to her mother-in-law, and is merely an object of domination and control.

Since it is the mother who is the ruler of the mother-child alliance, the woman, the mother, is actually the strongest in the multi-layered structure of the mother-child alliance of the family. This proves that Japanese society may appear to be a "patriarchal" society, but in reality it is a "maternalistic" society.

Japanese men can only take the role of a child ruled by the mother in a mother-child union (i.e., they cannot be a mother). They are in a permanently weak position in the family and society because they can only take the role of the child who is controlled by the mother in the association of mothers and children. (Note the absence of the word "father" anywhere in the above illustration of the mother-child alliance. This is consistent with the father being overshadowed and having no place in the Japanese family. (That in a Japanese family, a man can only exist as the "child" of his mother. This situation is explained by the existence of a woman called "mother-in-law". In other words, the reality is that the woman who has been tolerating her husband (his family) as a daughter-in-law has caused a contradictory attitude towards her brother's daughter-in-law, on the other hand, as a "little mother-in-law," she has taken on a high-handed and commanding dominant attitude towards her brother's wife. In short, a woman can belong to two different generations of mothers and children at the same time. As a "mother-in-law", she can be considered to represent the mother-in-law's position in the association of mothers and children of the older generation, and as a "daughter-in-law", she listens to her husband's (his family's) commands, which is the mother-in-law's position in the association of mothers and children of the next lower generation.

In short, the mother-in-law, husband (son of the mother-in-law) and mother-in-law, who are members of the mother-in-law federation of the upper generation, sadistically dominate and bully the husband's wife (a member of the mother-in-law federation of the lower generation), who is a newcomer to their family, and this is the existing member in the company or school. It has the same root as "bullying of newcomers (juniors)" and "bullying of freshmen (underclassmen)" by the (senior) members of a company or school. The psychological characteristics of these bullying incidents can be summed up in the term "mother-in-law spirit.

The "mother-in-law spirit" here means, in short, to regard the other person as unconditionally lower in rank than oneself. It means to regard the other party as lower in rank than oneself. It is the psychological attitude of seeking out the inadequacies of the other person in detail or denying the superiority of the other person, reprimanding or attacking the other person, dragging the other person down, pushing the other person into a psychological corner, and trying to force him or her into unconditional obedience or servitude to you.

The fact that young Japanese males are not afraid to be coercive and domineering towards their female contemporaries is not just because they have a "male-dominated, female-dominated" mindset. Because they have been assigned to belong to the mother-child confederation of the previous generation, rather than to the women of the same generation who will be potential future partners in their family relationships, young Japanese men tend to think of women of the same generation as their own mothers, who are supposed to be their "daughters-in-law" and build the mother-child confederation of the generation below them, as the "oblique layered structure" of the mother-child confederation. to be in an advantageous position to rule as a member of a one higher mother-child alliance.

Domestic violence (DV), which is violence by husbands against their wives, appears at first glance to be male domination of women, as husbands use violence against their wives to dominate and bully them. However, in fact, in Japanese families, it is not only husbands who dominate and bully their wives, but also their mothers-in-law and their sisters-in-law who dominate and bully their husbands' wives in a sadistic way.

In this regard, domestic violence by husbands is in fact just a part of the bullying of the lower generation of the mother-in-law and her children by the members of the federation (mother-in-law, husband and mother-in-law) of the upper generation. In short, domestic violence by husbands against wives in Japan has the same root as that of a mother-in-law who snatches up her daughter-in-law. It is a kind of bullying by the senior members (mother-in-law, husband, and mother-in-law), who have already learned the family tradition and the ways of the family, to newcomers and junior members (i.e., the daughter-in-law) who have not yet learned the family tradition.

In this case, men are able to be overbearing not because they themselves have power, but because they have the support of their mothers, who psychologically form a mother-son alliance (of the older generation).

The reason why husbands can be bossy, commanding, and violent towards their wives is that the husband's membership in the association of mothers and children, which is one generation older

than his wife, allows him to dominate the next lower generation of mothers and children formed by his wife and her children.

In this case, husbands are always apparently in a superior position to their wives, but this does not prove the superiority of men over women in Japanese society. In other words, the husband is superior to his wife not because he is a man, but because he is the son of his mother-in-law, which means that he belongs to a higher union of mother and child, one generation older than his wife. In short, the domination of the wife by the husband (the son of the mother-in-law) is the same in nature as the domination of the daughter-in-law by the mother-in-law. Both the husband and the small mother-in-law are members of the mother-son confederation of one generation older than the wife = senior to the wife, so they can rule the wife in common (with the wife as her junior). In this case, needless to say, the husband (and the little mother-in-law. , is the one who is subject to the domination of the woman who is the mother in the mother-child association that she forms with her mother.

In other words, the husband is under the control of his mother-in-law, in a state of collusion with her, and in this respect, in Japanese society, it is the woman, "mother-in-law", who is really dominant, and not the man (husband) who is placed under her control as her son. In this respect, Japan is a society dominated by women and mother-in-law, not by men (husbands).

In Japanese families, for generations, the husband has been dominated by the husband and the wife by the wife in a submissive attitude, which has given the impression that Japanese families are male-dominated, but in reality, the high-handed husband is just an "appendage or sub-branch of the mother-in-law" under the holistic and close control of the mother-in-law. The Japanese family, in fact, has been perpetually maternal and female dominated for generations, given the fact that there is no such thing.

A wife, who appears to be meekly subordinate to her husband, is in fact powerfully attached to her child, and controls her child in an intense unity that nothing can penetrate. The wife's children (sons) must remain in a strong unity with their mother (the wife to her husband), even when they grow up, and remain in a state of domination by their mother, in marriage. And the wife, through her son, is to dominate the new married woman and her children.

In short, in the mother-son union, the mother is the one who controls the entire personality of her children (sons and daughters) in an integrated manner and with a suffocating sense of adhesion. The Japanese immediate family has been formed by the accumulation of that mother-son association in the form of an upper generation association dominating a lower generation association. It can be said that the Japanese immediate family has been built upon a chain of "mother's control of her children," a stratification of the family.

This idea of mother-child alliance stratification is consistent with the conventional view in the sociology of the family that the marital relationship is weak and the mother-child relationship is strong in Japanese families. In Japanese families, the mother-child relationship, which corresponds to the mother-child alliance of each generation, is very strong and forms the basis of the family relationship, while the matrimonial relationship merely acts as a glue that holds the mother-child associations of different generations together.

The above mentioned situation of mother-child association stratification should be illustrated in the form of a family tree.
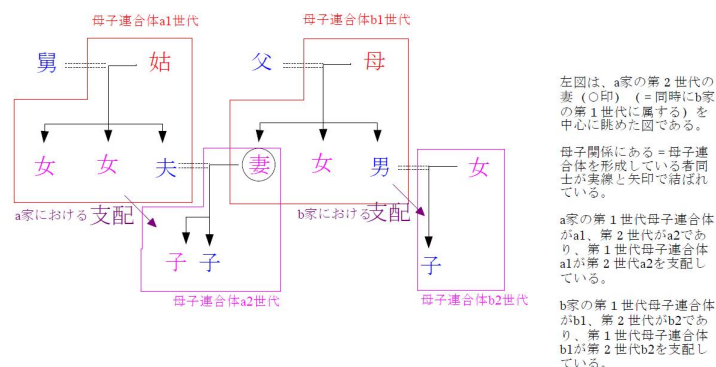
図　母子連合体重層構造の家系図による説明

The relationship between a mother and her multiple children can be seen as a multilayered cluster of mother-child associations. Please refer to the following diagram.

母子連合体と複数の子供
の関係

子供の数だけ、母を中心
にクラスター（房）が重層
的に生成される。

父

母

長男
兄

次男
弟

長女
姉

次女
妹
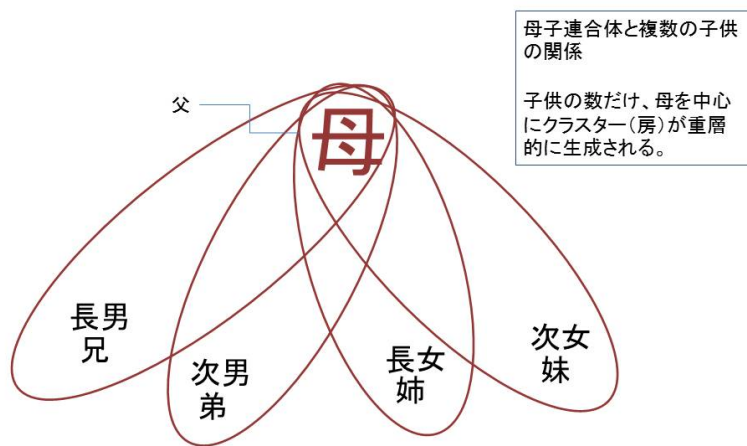
図　母子連合体クラスター

As mentioned above, in Japan, women form a "mother-child confederation" to control the family, which is the most basic foundation of the society. The traditional Japanese phenomenon of "wife-ruling by husbands = patriarchy" can be understood as the domination of the next generation (lower generation) by the mother-son confederation of the upper generation. It can be explained as a manifestation of "the domination of women (daughter-in-law or potential daughter-in-law) in the lower (later) generation by a woman (mother-in-law) and her children (son = husband and daughter = mother-in-law) of the previous generation.

Although the above is an explanation of the Japanese family, this concept of the "mother-child alliance" can be applied to other East Asian societies (China, South Korea…) where the degree of mother-child collusion in child-rearing is more pronounced. It may also be applicable to family relationships in

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Maternal Management: A Maternal Understanding of Japanese Corporate and Governmental Organizations

Abstract] Japanese companies and government offices can be viewed as maternal in nature. I believe that the mothers of the members of these organizations immerse their children (mainly sons and men) in the organization and create a mentality of complete belonging, which is the driving force and energy source that makes the organization "maternal". It is the mothers who establish and maintain Japanese companies and government offices as maternal organizations, and the characteristics of management that have been conventionally called "Japanese management" can be called "maternal management".

◇

1. the relationship between maternal organization and its members
Japanese organizations, such as companies and government offices, should value a warm, holistic sense of unity and inclusiveness among their members, and should strictly distinguish between "home" and "home" of the organization and adopt a closed attitude. Nurture members' dependence on the organization. If you live in the shade of a big tree, you are in the shade of a big tree. To have a strong maternal character, treating members like a mother. This type of organization can be called a "maternal organization," for example.

The members of a maternal organization feel a warm sense of unity with their mother as if they were actually in their mother's womb.

The Japanese corporate or governmental organization itself appears to its members as a large, motherly presence. For Japanese people, working for a company or government office is the same as entering the womb of their mother and being held in her arms.

The members of a Japanese company or governmental organization are so completely integrated

with the organization and their entire personality that they are unable to separate themselves from the company in a dry manner. Japanese companies are maternal organizations, which means that their members are bound and must devote their whole personality to the organization. They are completely surrounded by the company and the government office as a maternal organization and have no place to escape.

The Japanese male uses up all his energy in the company and government offices. The company is 100% of their life. In this respect, it can be said that the maternal organization envelops, engulfs and sucks up all of its members.

A man who has exhausted all his energy in the company will return home and come to his mother or wife to "take care of himself". In the case of mothers, they can fully tolerate this attitude because they are their own children, but in the case of wives, they are strangers to the man (husband) and feel that he is not caring enough and frustrated by his attitude.

Men who work in organizations are tired and do not have the time to care in the first place. They feel that they deserve to be taken care of, so they are unintentionally arrogant in their attitude.

The reason why the members of the organization do not take any notice of being bound to the organization, even if their whole personality is bound by the organization, but rather act as if they get a sense of satisfaction from it is based on their desire to be embraced by the organization with a sense of warmth and unity. It is rooted in the same root as the desire to seek the mother. The warm sense of unity of a maternal organization makes it difficult for members to get out of their jobs.

For them, the organizational goals of the company are aligned with their own life goals. Rather, they are immersing themselves in the company's goals. They are aligning themselves with the organizational goals. Unconsciously killing the aspects that don't fit. This is a kind of masochism.

A maternal organization such as a Japanese company or government office engulfs the entire personality of its members, seizes and controls them, and sucks all their energy. They must make their members spend all their energy and time on themselves.

In Japan, the ideal man is considered to spend all his time on his organization. A psychological system has been set up to make them work late and exhaust their services to the organization. The ideology of the maternal organization is "labor supremacy," which puts labor for one's organization first and foremost, and "affiliation first," which puts the organization one belongs to first and foremost at all costs, is the ideology of the maternal organization.

The members consume and burn all of themselves in the organization. The rest of them are in an empty shell.

On the other hand, the member has the advantage of being part of a corporate or governmental organization to fulfill the same demand for unity with his or her surroundings that the member has for his or her mother. The company or governmental organization provides the adult with the same pleasure as the mother's warmth. It should not be forgotten that members actively try to join the company or governmental organization in order to satisfy the warm sense of mutual oneness that they are seeking deep in their hearts.

2. Maternal organizations and "housewives

An adult who has worked 100% for the organization does not have the capacity or time to take care of himself or herself. For this reason, it is essential to have someone outside the organization who can support them, someone who can manage and take care of them. This is the people who have traditionally been called "housewives". Although they are outside the maternal organization, they are in fact the poster child and collaborator of it.

A housewife going out to work instead of keeping house. (Becoming a concurrent worker.) It is a neglect of their role as the psychological backbone of the organizational members. Inadequate support for the members of the organization. Members may become insecure and not be able to work adequately. As such, they will be viewed and condemned by those working in the organization. Without a full-time housewife, a maternal organization will not be able to sustain itself because of inadequate support from its members.

The housewife must be "100% full-time" in order to psychologically support the organization's members. The reason why women in general are prevented from entering the workplace in Japan is because the Japanese workplace organization is maternal in nature, requiring its members to be 100% committed to the organization. This phenomenon can be seen as a conflict between career-oriented "women" and "maternal" organizations.

The reason why women are not required to have an academic background in Japan and why there is discrimination in promotion at work is not because women are seen as inferior at all. It is evidence of social inducement in the form of a deliberately unattractive presentation of non-homemaking paths to young women, leading them to embrace the crucial role of the "housewife" in maintaining maternal institutions.

Since the content of housewifery has little to do with education at the moment, it doesn't make much sense to go to the trouble of getting a higher education. It is also troubling for maternal organizations to have a short supply of "housewives" to serve as extracompetent support for their adult members as a result of being kept in the company by a large number of women. (The reason for this is that they won't be able to give their all to the organization because they are not married to a "housewife". So, you must be deliberately treating them poorly.

Incidentally, a housewife, as a "manager-administrator" who exercises holistic control and management of the organization's members, has more real power to wield than a man in a controlled position. This is especially true when the housewife is the mother of an adult member. When the adult members of a maternal organization are women, it is difficult to find men of the opposite sex in support and caretaking roles outside the organization. This is because men are considered to be the default to work in the organization. Caretakers outside the organization are assumed to be women of the same sex in caretaker roles outside the organization. As a result, women who continue to work in the organization and try to move up in the organization are more likely to remain single and unable to marry.

However, once a woman marries, she is expected to stop working in the organization because she is expected to play a supportive role outside the organization. This is a fundamental challenge for women working in maternal organizations, which has been faced by women in maternal organizations since the Gotenjoko in the Edo period.

Of course, the role of the support and caretaker (housewife) outside the organization has important and savory perks, such as being the head of household management and the holistic control and education of the children. In particular, the umami is greatly enhanced when one becomes a "mother" as she is able to completely control and maneuver her children (especially her son) as her "henchmen" and re-inject them into the company or government office as she pleases.

3. maternal organization and the "mother" of an adult member

Traditionally, the housewife's position has been the focus of a lot of attention. In fact, however, the position of the mother is more important. In other words, she must be a mother who sends her sons and daughters to the organization.

The mother of an adult member plays a very important role in moving the adult member toward full combustion of his or her own energy in the organization as a member of a maternal organization. That it is the mother who immerses her children (mainly sons and men) into the organization, creating a psychology of full belonging - total energy burning. They are also the driving force and energy source that makes the organization "maternal". It is the mothers of the members that establish and maintain the maternal organization.

A paradoxical phenomenon is occurring: men are the main actors in maternal organizations, not women, who are the original bearers of motherhood. Men are acting in a maternal way. They are immersed and belonging to the motherly organization, seeking a sense of oneness and pampering. It is the mothers of these men who make them behave in such a maternal way. They are the real creators of the maternal organization.

The reason why mothers strongly integrate their sons into the organization is that they use their sons as pawns and tools for their own self-realization. Mothers drive their sons into the organization and push them to compete for advancement within the organization. The son's advancement within the organization is his own self-realization. Wives inherit the same ideas as their mothers.

The mother is also more than just her son, "(her son's company). (Company man.) They are also to be more "company people" than their son. They are more concerned with the performance and social status of the company their son works for. (How high up the corporate ladder they are.) They are self-conscious about the rise and fall of their son's performance and status in the company they work for. The mother herself acts as if she is psychologically integrated with the organization her son belongs to.

The mother makes her son integrate into the organization in a holistic way so that he sees himself (son himself) ⊆ the organization. The mother makes her son contribute to the improvement of the organization with all his energy as a "company person" and compete for promotion with other members of the organization, so that the son's advancement in the organization is equal to the mother's advancement, and the son's advancement in the organization is equal to the mother's advancement. The rise and fall of the organization's social status is linked to the rise and fall of the social status of the mothers of organizational members. It can be said that the competition for promotion between members of the organization hides an aspect of competition between mothers.

Note: In this case, the behavior of mothers who promote their sons after joining the government office or company described above is the same as that of "educated mothers" who encourage their children to enter a better school, as much as possible.

This privatization and control of sons (i.e. organizational members) by mothers. The mother and son form a "mother-son alliance" with a strong bond of mutual adhesion. (See other sections of this book for an explanation of the concept of "mother-son association.") That the son naturally acts spontaneously, to varying degrees, at the mother's will. That is why it is possible.

Japanese companies and government agencies as maternal organizations have achieved an organizational image that is desirable for mothers to allow their children, especially their sons, to play an active role. The success of the son in the organization is directly linked to the mother's self-sufficiency. The maternal organization is the main place of self-realization for mothers who are members of the organization. On the other hand, mothers of members are indispensable to the organization as a source of energy for the organization's activities, encouraging their members (their sons) to work hard for the organization.

The maternal character of Japanese companies and government offices is a reflection of the mother's value system and the mother's preference for her son's mother's intentions and values, such as the importance of mutual unity and interdependence. In this regard, the real protagonists of Japanese companies and government offices are not the male employees who act as superficial protagonists, but the mothers who encourage them to work for their own self-realization, aiming at a higher position. The true rulers of a maternal organization must be the mothers of its adult employees (presidents, managers to ordinary employees).

Japanese companies and government offices are tinted by their own mothers in the maternal color = bright red, the "bright red warrior" or "red soldier, soldier" (that's often male). It might be easier to understand if you can picture the "red warrior" or "red soldier" (which is often male) out in the open and playing an active role. It is true that the men are mainly male, but they have been dyed completely red by their mothers, and their behavior is maternal, female-dominated, collectivist, harmonious, cooperation-oriented, seniority-based and risk-averse. In this case, it is not so much the men themselves who are playing an active role, but rather the mothers of the males, the mothers of the mainstream, who have dyed the men with maternal colors, and women, who are practically active in the field. These companies and government offices are places where men play an active role on top. (They are practically dominated by motherhood.) It is inappropriate to call them a man's society.

Also, mothers want their sons, who give 100% of their energy to the organization, to be the next generation's caretakers and housewives to support him, as their wives. In this regard, it could be argued that the "housewife" and "good wife" ideology that stands in the way of career-oriented young women is actually based on the demands of male "mothers" and "mother-in-law". In short, the "housewife" ideology, which has been criticized by feminists and women's academics, has been carried by men's "mothers" and "mother-in-law" who are the same sex as career-oriented women.

Some women who work in the corporate world say, "Men concentrate on their work and monopolize executives and high positions in the company. We can't be great. Some women criticize men, saying, "We can't be great. In fact, it is their mothers and housewife-oriented wives who create these men who work so hard at their corporate jobs and do little or no housework, desperate to get ahead in the corporate world. Their mothers are the ones who huff and puff to them to work harder and be better, and they are the shadowy driving force behind their desperation to work harder.

Women who work in the corporate world and complain that they are not getting promoted because of the men. They don't realize that their real enemies are the following women Women of their own gender = (male) mothers. Or that it is the housewife-oriented wives who take the place of the (male) mothers.

The only way to get women promoted in the company is to get their mothers and wives to stop relying on men as pawns in their own self-realization. The only way for them to move up in the ranks is for their mothers and wives to decide to do it themselves and not through men. If they would stop pushing men for promotion, men would stop working so hard and neglecting their families and realize that there are other things in life besides work. In this way, the pressure on men to work would be reduced and they would feel less pressure to promote themselves, and they would give way to women. This would open up more and more room for women to play an active role in the workforce and get promoted.

The bottom line is that the fastest way for women to get promoted (as much as men) in Japan's corporate and governmental organizations is to get men's mothers (wives) to stop making the promotion of their sons (husbands) their life's purpose. This is an important point that almost no one has mentioned until now.

Other women do not earn their own salaries, but rely on their sons' (husbands') financial income and treat them as if they were ATMs (automated teller machines), working their asses off to earn as much money as possible, discouraging promotions, and, on the other hand, keeping a tight grip on

the family's purse strings to make sure they are promoted. She gives her son (husband) only a minimal amount of pocket money because he is there, while she is free to enjoy expensive purchases through the elastic management of the family budget, and still hopes to live a life of "three meals and a nap", and when she has to work because her son (husband) is not making enough money, she says, "He's not worth it! The fact that there are still many housewife-oriented women who swear and say, "I don't have a choice but to work," is what they really mean. (They are still the mainstream of society.)), they contribute greatly to the mental inability of men to concentrate on their work for pay and promotion. Eliminating these women is also crucial to reducing the pressure on men to do the work that has traditionally been placed on them in Japanese corporate and governmental organizations and allowing them to be promoted (as much as men are).

Incidentally, Japan has traditionally supported the division of labor by gender roles, and has said to wives, "We want you to be a housewife, we don't want you to work, we don't want you to be a housewife, we don't want you to work, we don't want you to work. I don't want you to work. In fact, the husband who supports the conventional division of labor and declares to his wife, "I want you to be a housewife and not to work," is in most cases reflecting the aforementioned desire of the mother to his wife.

4. The hidden trap of maternal organization

There is another hidden aspect of maternal organization, from the mother's point of view. It is the aspect of separating the son from the daughter-in-law and immersing him in the organization (company, government office) without allowing him to return to his daughter-in-law's waiting home in order to keep him from losing his son to her. It is to maintain the mother-son association (mutual adhesion) between the mother herself and her son, as well as to reproduce the mother-son association in the daughter-in-law's generation.

Husbands are to "work hard for their families (wives and children)". They devote their entire time to their work in an attempt to earn an income and provide financial support for their families.

However, contrary to the husband's wishes, this leads to a lack of communication with the family (wife and children) and alienation from the wife and children in the home.

As a matter of fact, the husband's attention/interest is fully entangled with the organization he works for. This is because the husband is unconsciously trained by his mother to direct his attention and care exclusively to the company and governmental organization to which he belongs. Lack of communication with the husband's family (wife and children) and isolation within the family. It must be a situation implicitly engineered by the husband's mother. (Trusting her son with her dreams of self-realization. Trying to separate the son from his wife.

That kind of guilt that makes one's family (wife and children) secondary (with one's company as the primary) becomes an excuse to say that one is working hard and sacrificing oneself for the sake of one's family. Then, in order to justify the discourse that he is working for his family, he tries to maximize the power he exerts over his family, which drives him to compulsively view himself as a patriarch.

The phenomenon that can be seen simply by looking at the husband-wife line, which can only be seen as a lack of communication between husband and wife, and a lack of communication skills by the husband, can actually be seen by looking at the mother-son (= husband) line. You can see why the son/husband works so hard in the office and why he does not communicate with his wife.

In close mother-child unity, the mother should huff and puff to her son (her protégé) to work hard in the organization and get promoted and promoted as a means of the mother's own self-realization. The son working in the organization is a pawn in the mother's self-realization. Along with that, the mother should make her son exhale all his power in the organization, so that there is no energy surplus left to communicate with his wife = wife and husband. Trying to separate the (son and wife) from each other.

5. maternal organization and blanket hiring and lifetime employment.

Maternal organizations are closed to outsiders because they maintain a strong internal unity and homogeneity (among members), and they make a strict distinction between the inside and outside of the group, closing the door to strangers.

For example, in the central government and large corporations in Japan, most of the opportunities for hiring new graduates are provided by batch hiring, and the doors are only open to young people who have a blank slate and are not yet of any social group color. ("Color" being a tradition, organizational culture, etc.) This practice can be described by the term "blank slate". There, the path to full-blown mid-career recruitment is closed. This is the practice of solidly uniting in opposition to other groups within one's own group ("Uchi"), which has maintained its purity of blood, and building up internal threads of nexus (connections).

Maternal organizations in Japan are strongly closed, pureblood oriented, and basically only open

their doors to the outside world when hiring new graduates, and do not allow students to change their social group in mid-career. Since students have virtually only one chance in their lives to get into one of the most influential organizations in society, such as a central government agency or a large corporation, they scramble to acquire the academic credentials and connections of their choice in order to successfully enter their organizations.

Also, once you are in a group, "stay in it until you're no longer useful due to retirement, restructuring, etc." (Don't cheat. (No cheating.) = "lifetime employment" is required.

Why is blanket hiring and lifetime employment necessary? It is essential to ensure the homogeneity of members within an organization and to enable them to have a strong sense of unity among themselves.

Once a member joins an organization, his or her whole personality will be dyed in the unique color of the organization. In this case, the "color" represents the organization's specific norms, customs, practices, and psychological climate.

A member can be dyed into the organization's unique "color" only if he or she is a "blank sheet of paper". Members who have the same "color" are homogeneous and united by a strong sense of unity with each other. Such a strong demand for homogeneity and unity within the organization is a characteristic of maternal organizations. From this point of view, it can be seen that the "blank slate" which is a prerequisite for dyeing the members of the organization the same color is essential for a maternal organization that tries to ensure homogeneity and unity of the members of the organization.

If the members are already of "other colors," they will not be able to take on the original colors of the organization because the colors they have already taken on will interfere with the original color of the organization, which will disturb the unity and harmony between them and the other members. In a maternal organization, "other colors" are essentially avoided in this respect.

A young man with a blank slate, once he joins an organization, becomes "colored" with the colors inherent in that organization. When this happens, they are already "other colored" to other organizations, and they become anathema to them. Therefore, once an individual joins an organization, he or she cannot move to another organization and must spend the rest of his or her life in the organization he or she first joined.

In the maternal organization, the "other colored" strangers, who are different from us, are molecules different from us, behave differently from us, are unsafe because we don't know what they are thinking, are unsafe because we are afraid that if we get together, they will disrupt the customs and morals of the group to which we belong, and we feel safe We think it cannot be done. The maternal concern that letting the "other colored" stranger in has a negative impact on the maintenance of the sense of unity among the members of the organization is a factor in the creation of a closed climate in which people try to keep themselves close to each other with only their safe and secure relatives, who are known to each other.

This "other-colored" avoidance has something to do with the maternal tendency to maintain a sense of unity within the family group by preventing strangers from entering the group, and with the maternal tendency to maintain the unity and integration of each other.

When an adult member is dyed in one organization's color, they are already "colored (not a blank slate.) and are marginalized as those who have a different "color" from them = those who disrupt the homogeneity and harmony of the organization, and cannot move in and out. Therefore, for better or worse, they are "tamed" by the first organization they join and spend the rest of their lives in that organization. This is the real cause of the "lifetime employment" phenomenon in maternal organizations.

The "lifetime employment" of a member is inextricably linked to the "blanket hiring" of a member. Both are practices that determine the entry and exit of members in a maternal organization ("blanket hiring" involves "entry" into the organization and "lifetime employment" involves "exit" from the organization) and are inseparable from each other.) and are inseparable from each other. In this regard, both "blanket hiring" and "lifetime employment" are critical features that are fundamental to the motherhood of the organization.

This insistence on the "same-color" mentality is a major factor that hinders mid-career hiring in Japan's maternal organizations, such as the central government and large corporations.

In addition, the phenomenon that once an individual joins an organization and becomes the color of that organization, he or she is unable to move on to other organizations means that young people who fail to make the initial choice of which organization to join will not be able to start their lives over. Those who fail in their first choice of organization have no choice but to be "tamed" by that organization with a lifetime of regret. However, the trouble is that in a maternalistic (female dominated) society like Japan, "ventures" are disliked as too adventurous or too risky and do not

receive enough social support.

This "undoability in organizational selection" is one of the major problems faced by maternal organizations.

Such characteristics of "lifetime employment" and "avoidance of mid-career recruitment" are essential and constant in closed, maternal organizations that emphasize holistic unity among members. The essence of the paternalistic management is still the same, so it is expected to come back to life like a phoenix again with the change of the times.

6. "Maternal Management": The importance of the "mother-centered" perspective in organizational analysis

The maternalistic nature of Japanese organizations is due to the fact that the members of the organization are strongly colored by their mothers, which is evidence of the strong influence of their mothers. The members of the organization are working in accordance with their mothers' intentions. Because the Japanese corporate and governmental organizations are predominantly male, it is easy to mistake them for male-centered organizations, but in fact, they are essentially maternally-centered organizations, influenced by the strong influence of their mothers and their mothers' intentions. (It is, in a sense, female-centric.)

In short, because the men are dominated by their own mothers, the organization becomes maternal, no matter how many key positions are held by men.

In a dry paternalistic society like that of the West, it is effective to analyze the society by placing fathers, or men, at the center of the society. However, if we try to apply the theory of the "patriarchal" society born in the West to a wet maternal society like Japan, as Japanese scholars have done up to now, we will not be able to analyze the society as well as we should.

In a wet maternal society like Japan's, the woman who plays the role of the mother should be at the center of the society, and we should analyze the society while keeping in mind the influence of the mother on the society. In other words, a "mother-centered perspective" is required, which places the mother at the center of the society being analyzed. This is also true for the analysis of maternal organizations, and from now on, we should emphasize the enormous influence that mothers, who are outside the organization and have no relation to it, have over the organization.

The Japanese style of management, as it has been conventionally called, is maternal management under the influence of the mothers of the organization's members, and its characteristics (collectivism, seniority system, lifetime employment, convoys, regulations and collusion, etc.) are generally based on a female-dominated and maternal value system. On the other hand, "Western-style management" based on free competition between disparate and independent individuals can be called "paternalistic management". In the future, I would like to focus on the female-dominated and maternal nature of Japanese management to understand the nature of the management organization more precisely.

Wet organizations that emphasize a sense of unity, interpersonal relationships and cooperation, such as Japanese government offices and corporations, cannot be created by men who are dry by nature and prefer to be individualistic and disconnected from each other. In order to realize such a Japanese management organization, it is necessary for women to possess a wetness and a strong maternal power, and in this respect, we can say that the true creators and creators of the Japanese management organization are the mothers of its members.

7. Corporate motherhood

Japanese men have strong psychological attachments to their companies and government agencies. There is a strong sense of unity with the company, and they feel strong ties to the company. Or rather, they feel that without the company they belong to, they can't do anything, that their ego is not viable.

For example, it is still common for Japanese men to cancel a date and do the work of the company when they have a date with their girlfriends after hours and are ordered to do additional work by the company. In this case, it can be said that the man psychologically prioritizes the company over her, and the company is the final psychological consequence.

The reason why the Japanese man gives only priority to working at the company and does not take care of his family or take part in the raising of his children is because the company has completely stolen his heart and soul and controlled him.

In this case, it can be said that the company, which is the object of his unification and pampering, plays the same role for him as his mother. This unification and pampering leads not to paternity but to motherhood, and the company plays the role of the mother in the case of the motherly man. The Japanese men's fundamental psychological dependence on the company, in which they try to belong to the company as a mother figure, can be called "corporate motherhood".

8. The "corporate mothership" theory

The Japanese man is so preoccupied with working and earning a salary that he does not consider or value his family. This is because, for him, the company, not the home, is the "mothership".

From the perspective of a stay-at-home wife or something like that, the company is seen as an entity that goes out of the home it runs, goes to work, and then comes back to its own home. This is a view of the husband as an entity that flies away from the "mother ship" of the family to the home and then returns to the home to rest.

However, looking at the way Japanese men are attached to their companies, it makes more sense to assume that the "family mothership" theory above does not apply to him. In this case, we should assume that what the Japanese men are actually following is the "corporate mothership" theory (or the "workplace mothership" theory).

The "corporate mothership" theory holds that the company is the object of one's essential attachment, and that the home is only a temporary place of return or stopover. In short, the idea is that he sees himself as the primary member of the first class directly connected to the mothership of the company, while his family is a second, inferior member of the second class that hangs there dependently and awkwardly. There is a high degree of pride in the idea that he connects the family, of which he is the master, to the mothership, the company to which he belongs, and that he is the distributor, the conduit, the conduit, and the prime mover in supplying sustenance from the main trunk, the company, to the subordinate branch, the family.

At the same time, there is a strong sense of pride in the fact that one's own family would not exist without the role of a conduit of nourishment from the company, and a sense of superiority over one's own family, which can be seen in Japanese men.

It is the "corporate mothership" theory, in which the Japanese man thinks that the company is the most important thing that provides him with food to survive, and clings to it, while at the same time thinking of his own family as an extra, and viewing his role as the main conduit of nutrients distributed by the company to his family, which is why the Japanese man has become so unhappy with the company, and why he has become so unhappy with the company. This is the reason for the company's priority, high-handedness, and arrogant attitude towards their families.

In this case, the company that provides the Japanese man and his family with food and shelter is the same as the mother who feeds her unborn child through her umbilical cord. In this respect, it can be said that for Japanese men and their families, "the company is the mother". Japanese men, who put the company and the workplace first and do everything they can to help the company grow, are immersed in the "mother company".

9. Emancipation of Men from Maternal Organizations

As we have seen above, the way in which Japanese men have been organized in companies and government offices, which they have relied on as a source of support, is actually in line with the wishes of their mothers (their wives, in place of their mothers). Japanese companies and government offices are in many ways controlled by "motherhood. If men are to end the "maternal domination" of such corporate organizations and become independent of them, it is fundamentally up to the men themselves, who are the members of the organizations, to somehow break the powerful collusion between them and their mothers and dissolve the "mother-son federation" so that they can be owned by their mothers and work more by their mothers, going forward We have to free ourselves from the position of being a "derby horse" who gets to move on and get our asses beaten.

10. women's advancement in maternal organizations

In traditional Japan, women did not stop inside the organization themselves, but went outside to be "housewives," sending men (sons and husbands) into the organization to work hard on their duties and focus on managing them.

However, the work of the housewife has been "hollowed out" as household chores have been saved and educational functions have been outsourced to schools, making it increasingly less "rewarding" and unattractive for women. At the same time, housewives feel suffocated by the fact that their place of residence is the "home," an enclosed space cut off from the outside world.

Rather than the traditional "indirect self-realization" of being a "housewife," where they control their sons and husbands as robots to play an active role in the organization, Japanese women are now more interested in "direct self-realization," where they go directly into companies and government offices to play an active role in their own lives and achieve results with their own hands, than the traditional "housewife" approach. It is certain that they are becoming more and more motivated by a sense of purpose in life. Women are expected to spend their lives as organizers, just like their male counterparts.

By taking the lead in raising their children, these women, like conventional housewives, aim to achieve double self-realization by using their children as their own manipulative robots to compete for success in the workforce, while at the same time achieving self-realization by working for the

organization and performing well.

In the past, however, it was exclusively men who were active in the Japanese governmental and corporate organizations, while women often took on supporting roles for men. This is because women were expected to be "housewives" and their work was regarded as a short-lived sit-down job until they became "housewives" and retired, and thus was not considered important.

Japanese women have already begun to make a serious effort to enter the business world of government and companies, but the old "housewife course" is still encouraged by the government and corporate organizations. In order to correct this mismatch, in the very near future, it will be necessary to fundamentally rethink the nature of Japan's management organizations so that women can continue to work as organizers for their entire lives.

As a "maternal management body" with a maternal nature and culture, Japanese governmental and corporate organizations are inherently better suited to women than to men, and women are likely to perform better than the men who are currently the biggest faces in the organization.

Until now, it has been mostly men and not women who have criticized the Japanese corporate and governmental climates as unpleasant and "village-society-like" (a traditional Japanese agrarian village community). This means that for women, the "village society" is a comfortable, female- and maternal-oriented society for women.

In order for women to smoothly take the lead and surpass men in the traditionally male-dominated Japanese governmental and corporate organizations, not only do they need to perform as well as their male counterparts, but they also need to become mothers, mother-in-law and elder sister to the men (both superiors and subordinates) in the organization. It is important to have a mental and psychological strategy to make men (both superiors and subordinates) psychologically dependent on them as mothers and to make them do what they say.

Japanese men, whether they are older or younger, have grown up under the maternal rule, so they are vulnerable to a "mother," "mother" or "elder sister" who wraps them in a strong sense of unity and makes them dependent on her. So, as women treat men as their "big kids", it is expected that men will easily descend to the women's military ranks and hand over important organizational posts to them. This is also true when women are younger than men, who can mentally dominate older men as "little mothers" and "little misses" by adopting a maternal attitude toward them.

This kind of domination of men in organizations by women through "motherhood" has the effect of compensating for the lack of psychological backup that men feel when women stop being housewives. In short, by directing the feelings of psychological dependence and pampering that men have traditionally been seeking in their own mothers and wives, who are full-time housewives, to women in the workplace (especially their bosses), men will be less troubled by the psychological support they receive when they are no longer full-time housewives.

Traditionally, the main obstacle for women trying to achieve self-fulfillment in the corporate and governmental organizations has been the fact that they have had to resign or take a leave of absence due to the busy schedule of childbirth and child-rearing.

In order for women to be able to spend their lives focusing on improving their performance as an organization, it is necessary to eliminate the disadvantages that these retirements and leaves of absence bring. It is necessary to demonstrate in earnest that providing women with a wide range of mid-career employment and re-employment options is beneficial to the management of companies and government agencies. We need to show by example that women who leave the workforce to have and raise children can perform just as well as their male counterparts if they are rehired at the heart of the organization as employees and staff.

Women need to show that hiring women who have left the workforce after childbirth and childcare can be more effective as full-time, work-ready employees, rather than having new graduates learn their trade from scratch. Alternatively, they need to show that hiring a female employee would be more competent and more useful to the company and the agency than a male employee for the same full-time job.

These things can only be demonstrated through "experiments" with actual government and business organizations. We will prepare a number of "pilot cases" of government offices and companies in which female employees who retired for childbirth and childcare are rehired to work in large numbers at the heart of the organization, and show that the performance of the women in these "pilot case" organizations is not inferior to the performance of traditional male-dominated organizations. It would be good if it could be shown in the form of empirical data. Such experiments will require both financial and institutional support from the government.

Alternatively, women should not have to take a leave of absence to have or raise children. To that end, we need to create an environment in which women can work and raise their children as part of an organization and as part of a company, on their own initiative. For example, women could

establish 24-hour daycare centers, kindergartens, elementary and junior high schools that are connected to their workplaces via the Internet, and send their children to these centers so that they can communicate with them via the Internet. They can. By doing so, women can concentrate on their work as organizers while maintaining the "mother-child alliance" that they have traditionally formed with their own children.

For the strengthening of Japan's management organizations, it is necessary to create an environment where women can devote themselves to both child rearing and work, and to draw out their strengths by supporting their self-realization. This is because women, who are the bearers of motherhood, are more suited to Japanese "maternal" management organizations than men, and productivity is expected to increase when women lead the organization. In Japan's maternal nature, once women move into the heart of the organization, it is likely that men will have no choice but to hand over management authority to women in a relatively short period of time.

In order to achieve this, women must not simply passively resist, as they have done in the past, by not getting married or not having children, but by actively advocating to government agencies and companies, through social movements, for the provision of more daycare centers, 24-hour childcare, and the reemployment of women at the organizational centers. We need to show them that if they use us women in their organizations, they will certainly improve their performance.

The key to social activism is to bring in the housewives, who have traditionally been the ones in the home. The key to social activism is to bring in the housewives who have traditionally been moldering in the home, and show them a brighter blueprint for self-fulfillment and a better life than if they just stayed at home. This is a bright blueprint for a better life and self-realization than simply staying at home.

In addition, Japanese women's studies do not just launch a negative campaign to blame men for sexism, as has been the case in the past, but also to say, "We women have the ability to achieve high performance in our organizations that men can't or won't. That works for us when we are rehired after retirement due to childbirth and childcare. If you don't use us as a positive resource in your organization, you're missing out. The positive attitude of demonstrating that "if you don't take advantage of us in your organization, you'll lose out" will be required in the future.

For example, it is necessary to introduce inexpensive bento boxes (lunchboxes) for sale in convenience stores under the supervision of a nutritionist so that women can buy them at low prices, and to introduce laundry and cleaning robots to eliminate as many household chores as possible, which used to be a burden for women. To achieve this, we need to eliminate the notion that a housewife is not a housewife if she doesn't do household chores, and consolidate housewifely tasks into more fundamentally important ones, such as managing the household budget and educating the children.

In this case, men may feel uncomfortable with women (wives) who do not do housework because they have been brought up as housewives by default, and may complain that they should do more housework. In this regard, if women of the mother-in-law's generation, who are the mothers of men, actively go out to work and show that they are willing to outsource household chores, the men, who are the mother's protégés, will be more likely to comply. This would require a generational shift in the mother-in-law from a generation in which the mother-in-law was primarily a housewife to a generation in which the mother-in-law was primarily a professional and organized person. It may take another 10 to 20 years for this generational shift to occur, when mother-in-law working outside the home is the norm.

What should Japanese men do if their female counterparts start to overtake them by moving up through the ranks of the organization with the above strategies? This is a difficult task. One thing we can say is that Japanese men will never be able to get ahead in society if they continue to remain as "mothers' servants" as they have been in the past. Isn't the key to moving Japanese men up to a new level of spirituality, to make a spiritual farewell to their mothers? In short, they don't work for the sake of filial piety to their mothers, but for their own sake. This dry wind in the heart is necessary for Japanese men to truly mature as workers and to compete with women. This will lead to a dry rewriting of the traditional Japanese corporate organizational climate, which has been described as "Naniwabushi-ish" and "uneven". It is this "drying up" of corporate organizational culture by men that will enable Japanese men to compete with women on a level playing field in the corporate world.

(First published June 2003, added December 2013)

A shift from a workplace-centric perspective to a family-centric perspective is necessary.

Both in Europe, the United States and Japan today, there is a tendency to measure the strength of women's involvement in society by the degree of advancement in the workplace and the degree to which women are in management positions in the workplace.

In reality, however, the degree of influence in society should be measured by the degree of influence women exert in the family, which is a more basic measure of women's influence. In this regard, we need to shift our focus from the workplace to the home in order to measure the strength of Japanese women.

(First published March 2015)

Japanese homes as aircraft carriers, chargers and chargers

Japanese homes can be said to be "aircraft carriers" from which fighter aircraft receive maintenance and fly away.

Or, we can say that they are "chargers" and "chargers" to which various devices are connected and charged, and facilities for refueling and maintenance.

Instead of looking only at the work of men and children as fighters, we must also look at the work of women as aircraft carriers, or else we are left with one hand.

(First published March 2015)

The Conflict between Motherhood and Women in Japan

Abstract] In Japan, the "maternal social theory" has long existed that asserts the superiority of motherhood over fatherhood. Maternal social theory, which states that motherhood is part of femininity and that motherhood is stronger than paternity, is considered to indicate female dominance in Japan. However, for some reason, Japanese feminists never draw the conclusion of women's superiority. I think the reason for this is the conflict between mother-in-law and daughter-in-law, a conflict within women.
◇
In Japan, the theory of maternal society, which asserts the superiority of motherhood over fatherhood, has been advocated by Shigeru Matsumoto and Hayao Kawai, among others.
Maternal social theory, which argues that motherhood is part of femininity and that motherhood is stronger than paternity, is considered to indicate female superiority.
In contrast, Japanese feminism does not attempt to draw the conclusion that women are strong. Rather, they argue that motherhood is detrimental to women as it forces women to take care of their children and prevents them from self-realization in the workplace. In other words, there is a widespread view that women and motherhood are seen as enemies of each other, or as opposed to each other.
In fact, women and motherhood are smoothly integrated in Japanese society, especially among elder women with children, and especially among their mother-in-law, who are controlled by strong maternal power, and there is no conflict between them.
The hostility to motherhood by Japanese women's scholars and feminists is, in fact, a fundamental

threat to the raison d'être of feminism in Japan, where the theory of Japan-maternal society, which affirms motherhood and represents the strength of Japanese women, has developed on the basis of women's vulnerability, and Japanese women's scholars and feminists has ignored or deliberately distorted the theory of Japan=motherly society and avoided dealing with it head-on, because it is a god that cannot be touched.

As a result, the power of the mother-in-law, who leads Japan's matriarchal society, has not been discussed in Japanese women's studies, which is an unusual situation.

(First published July 2000)

Mother-in-law and "Women's Liberation

When criticism of the family system is made by Japanese women, they put themselves in the position of their wives and criticize the system.

I have never seen a woman put herself in her mother-in-law's position to criticize the family system. In the position of the mother-in-law, isn't the family system comfortable in its own way and not subject to criticism?

We are the same woman, but when we are in different positions as mother-in-law and daughter-in-law, we cannot have a cooperative walk.

Conventional Japanese feminism has only taken the perspective of the daughter-in-law and not the mother-in-law.

Is the mother-in-law not the object of emancipation, even though they are the same woman? You can't let go = strong enough, and you don't have to.

There is an underlying conflict between wives and mothers-in-law, a conflict between the same sexes. On the other hand, the solidarity between the two genders exists as a matter of principle, so the conflict cannot be made public.

From a woman's point of view, the mother-in-law and her son/husband are united in attacking the daughter-in-law.

The mother-in-law is the older woman in the house as the precedent holder and senior in her family regarding customs and conventions.

The mother-in-law is a senior woman and teacher to her daughter-in-law and son. When teaching the precedent handed down as a family custom, she is to be overbearing. To be overbearing.

Shouldn't a woman who stands in the position of a daughter-in-law be the object of criticism for her mother-in-law, who is also controlling the man-son, as the one who oppresses her?

Isn't a woman unable or difficult to criticize her and her mother-in-law of the same sex, so she criticizes the man (the mother-in-law's son) instead?

There are probably some complicated circumstances between homosexuals who want to pretend that they are just as friendly as they appear to be.

Isn't the real goal of the Japanese feminists' attack on the "Japanese family = patriarchy" to diminish the power of women, who are not husbands = men, but mother-in-law = homosexuals? In truth, the "Japanese family = (mother-in-law =) motherhood" attack is more accurate. But that would contradict the original purpose of feminism, which was to elevate the status of women.

The attack by feminists on the idea that "Japan = maternal society" is a wrong way of thinking that confines women to the framework of motherhood is understandable from the standpoint of a daughter-in-law who has not yet given birth to a child, but it is incomprehensible from the standpoint of a mother-in-law who has succeeded in bringing a child under her control.

It's the same woman, but it's as if the wife's position and the mother-in-law's position are not working together.

Feminism has limitations that can only target women in a vulnerable position.

(First published July 2000)

The Two Bonds in the Japanese Family

The mother-in-law, as the forerunner of a family tradition based on the union of blood relations (parent-child relationship), rules over the daughter-in-law, and the daughter-in-law is in a relationship of submission to the mother-in-law.

The "Japanese Family = Patriarchy" advocates argue that.

(1) This relationship of dominance and submission to the mother-in-law is mistaken for domination by the husband.

(2) They do not want to show the conflict between women. The women (wife and mother-in-law) make it appear that they are united with each other.

Husbands and wives are attracted to each other through heterosexual union. On the other hand, mothers and children, and parents and children are attracted to each other by a sense of unity through the sharing of common genes and values.

The union by blood (parent-child relationship) and the union between the opposite sex (husband and wife relationship) rival and antagonize each other and try to increase each other's strength. The stronger one takes the initiative.

The husband is deeply committed to neither, unable to attach and swept away. Sometimes, however, the fishermen get the benefit of the doubt.

(First published July 2000)

Japanese Women and Motherhood

Motherhood is a state in which the child voluntarily accepts the integrated control of the child by the mother in accordance with the mother's wishes. In Japan, where the power of motherhood is strong, it is considered to be a major phenomenon.

In Japan, motherhood can be viewed negatively or positively for the same woman because of her position.

For women in the position of a prospective or married wife, motherhood is undesirable and should be denied.

She rebels against her own boyfriend or husband's intimate attachment to her mother-in-law, becoming her mother-in-law's ally, criticizing her for this and that and trying to dominate her, or she tries desperately to avoid her boyfriend or husband from becoming one, saying "no motherfucking man" and criticizing the motherfucking man.

However, when the same women who criticized motherhood in this way have their own children, especially sons, they find their children cute and look forward to being one with them, and they also want to control their children to move them around as they wish, so the child is forever attached to them with a sticky attachment = You will have a positive view of motherhood. It is to be "welcome to motherhood.

They are against mother-in-law and husband and for their own children.

(First published May 2007)

Rice farming culture and motherhood

Rice farming culture is a mothering machine. It strengthens the power of women and motherhood in society, and all children are affected by it.

On the other hand, nomadic and pastoral culture is a mother-consuming machine. The nomadic and pastoralist culture is a father-son machine because it reinforces the power of the male and the paternal in society, and all the children are affected by it.

(First published September 2011)

Two motherfuckers.

Mother's control has traditionally been used as an abbreviation for the term mother complex. However, it can also be used as an abbreviation for the term mother control (control by the mother, control by the mother).

(First published June 2012)

Male Liberation and Motherhood Certification

For a man to be in favor of male emancipation from a motherhood society is the same as stating that the man himself is currently a motherfucker. Saying that they are going to liberate men from their mothers means that they will be certified by women as motherfuckers (a state of affairs) and will not be able to get married or anything else.

In the love market, a mother-controlled man is less valued by women. That's not convenient and is a brake on representation.

Men want to look good to women, so they try to deny and not admit that they are motherfuckers.

Therefore, they should not acknowledge the theory of male liberation and the theory of motherhood society itself.

Hence, the male liberation movement (from the mother) is necessary but difficult to spread.

The male liberation movement is a revolt against the mother of the son. Therefore, women are worried that their sons will revolt against them in the future, and they try to suppress them.

In this respect, the men's liberation movement is also sending a message to women that they are trying to voluntarily break away from their motherhood at the same time. This is a positive for women who are about to get married and will be more appreciated by women.

(First published August 2011)

The Maternalization of Japanese Men

Ogi Naoki Oki, a prominent Japanese education critic, is socially popularly known as "Ogi Mama" because of his onee words. Although he is a man by nature, he has become the embodiment of motherhood, and this has been accepted in Japanese society as a natural consequence of his motherhood. This is the evidence that motherhood is strong in Japanese society and has a strong influence on men. Alternatively, it is evidence of the ease with which men are maternalized in Japanese society.
(First published September 2011)

Mother and Child Tripod in Japan

In Japan, it is considered traditional and desirable for mothers and children to proceed in a tripodal fashion. It is said that it is better for mothers and children to form a mother-child alliance or a mother-child union, and for mothers and children to proceed at a joint pace.

It is considered desirable in terms of education and so forth for mother and child to work together to achieve the same world, rather than separating mother and child and aiming at different worlds, as in the West.

When mother and child are separated (by the father), as in the West, the bond between mother and child is weakened and the mother can no longer control the child. It must be avoided.

It is believed that mothers who have professions to earn a living tend not to like their children's presence as they would be a hindrance to their own livelihoods, but in that case, it is better to wait patiently until the child reaches the age of discernment, and then the mother and child work together to pass on the mother's know-how of life to the child and to achieve the goal together. It means that it is good.

The mother sees her children as a useful tool for her own self-realization. It is desirable not to think of the child as a hindrance to one's self-realization. When a mother considers her children to be a hindrance to her own self-realization, she is separated from her children and her power is weakened. It means that we should be patient and wait until our children are old enough to respond to us.

As a mother, the only way for a woman to exert influence in society is to stay with her children, not to let them go, not to treat them as a hindrance. She must make sure that her children follow her and become like her.

If a Japanese woman wants to exercise her power in society, as a mother, she should hold onto her children and not let them go, and be one with them constantly.

Conversely, breaking this mother-child triad is a prerequisite for Japanese men to be able to exert real influence on society as fathers.

The achievement of the child is the achievement of the mother.

In a society like Japan, where the mother includes her children, forming a mother-child alliance or union, the children's achievements are the achievements of the mother. In Japanese society, it may appear that only men are active in the society, but in reality, each man is active in the society and has been included by his mother, and therefore, their activity is synonymous with the activity of their mother.

Alternatively, the activity of men in Japan in controlling social organizations such as companies and government offices (e.g., becoming president or prime minister) can be seen as the activity of their mothers in controlling those organizations. This is because men operate in a state of complete male domination of their mothers.

Therefore, we can say that in Japanese society, even though on the surface it appears that only men are active, in reality, women, the mothers, are even more active in society. The higher the achievement and social status of their children, the higher the achievement and social status of their mothers, which envelopes them.

The importance of parenting to social control

Raising children is the most important keyword for women's domination of Japanese society. Alternatively, the fact that women are responsible for raising children is the fundamental reason why they are able to dominate Japanese society.

This is the fundamental reason for the weakness of Western women in the society, although Western women disregard child-rearing and insist that their careers are more important than child-rearing.

In Japan, women dominate the role of child rearing. Japanese women spend a lot of time raising their children and are generous with their time as mothers and educated mothers.

In Japan, women and their children (especially sons) are working together to achieve self-fulfillment. The self-actualization of the child (son or daughter) is the self-actualization of the mother. For example, if a son succeeds in his career, it is the mother's own success.

Japanese mothers are desperate to control their children in the way they want to. By doing so, they have succeeded in ensuring that their children are at the mercy of their mothers and that their decisions are fully reflected in society as a whole. This is the reality that mothers have become the exclusive rulers of their children, and can be seen as a sign of a motherly society.

(First published June 2012)

The real driving force behind Japan's "male-oriented society" is the "mother".

Japanese men who have their mothers (or wives) take care of everything for them, from preparing meals and clothes to washing clothes, are motherless.

If a man depends on his mother for everything in his life, from cooking and laundry to household management, he is in fact a mother's wife, because she takes over, includes and controls his entire life.

What is important is that the leading force behind the so-called "man's society" in which the workplace is man-centered is actually the mother of the man (the man's wife).

Men are mentally dominated by their mothers by making them dependent on them to take care of everything for them and make them unable to live without their mothers in life.

The reason why men are so eager to work hard at their companies is also related to the fact that they are being told by their mothers to work hard and get promoted.

Men are their mothers' self-actualization tools, manipulative robots, pets, and slaves.

Slaves to their mothers" - that is the reality of the Japanese male.

Japanese mothers are the ones who deliberately force men to focus on their studies and work and not on anything else.

To Japanese mothers, their sons are like "derby horses" who are racing for exams and promotion at the company. They desperately want to slap their son's ass in the belief that his success in these competitions is the same as their own personal fulfillment.

As a result, he becomes a studious, hard worker.

The company is full of such sons who have become "derby horses". This is the emergence of a "man's society. It is the mothers who have created a "man's society" - a group of men who devote themselves solely to the work of the company.

Japanese mothers are desperately trying to take care of their sons to prevent their sons from falling behind in the race for entrance exams and promotion at the company because of their son's undue attention to household chores such as cooking and washing clothes and other personal matters.

It is this motherly attitude that has led her son to do everything but study and work, leaving his mother and wife to take care of everything around him, including his wallet.

The Japanese mother who tells her son to beat the competition is the same as the boss who tells his subordinates to improve their performance at work. The mother is the boss and the son is the subordinate.

The irony is that a mother who desperately looks after her son, the "Derby horse on which his mother has staked her life," looks to him like the ideal benefactor, offering him free love.

The fact that he sees his own mother as an idealized figure in contrast to his wife is proof that his thinking has become mothering.

The mother is an elderly being to her son and will eventually die. So the son, who can't do anything but work, turns to his wife next. This is where the wife is turned into a housewife.

The phenomenon of a full-time housewife as the mother of the family and a psychological dependence on her occurs.

A full-time housewife takes control of his wallet, his children, and the realities of the household, and the man himself becomes dependent on her, unable to do anything but work diligently as a company man to bring in wages for his family.

The man becomes arrogant and binding on his wife, telling her to take care of herself as well as her own mother, that she should take care of herself adequately, that she should not do any other outside work, that she should be a housewife, and that she should be a housewife, which is disliked by his wife. This is the cause of a mature divorce. The source of this is the husband's mother, who has turned her son into her own derby horse. It is also the mothers who have turned their sons into workaholics, a situation that has forced Japanese women to give up their outside jobs and become housewives due to the burden of domestic chores.

Wives, who have been forced to become housewives, have made their husbands and sons into their own "Derby Horses," encouraging them to compete for exams and promotions at the office, while at the same time taking care of everything around them so that they can devote themselves to their work and studies, so that wives/mothers can find their own way to self-realization. (The husband becomes a full-time worker, and the wife becomes a full-time housewife. Husbands become full-time workers, wives become full-time housewives. This is what is happening in Japan. This is the main reason why the so-called "male-dominated society" in Japan has not been dissolved at all.

It is the women who have created the "male-dominated society" that Japanese feminists and women's academics criticize. We should pay more attention to this fact.

(First published May 2008)

To change the name to "motherhood society.

Traditionally, in the field of clinical psychology, a society like Japan, where mothers have a strong psychological influence, has been called a maternal society, and this term is often used in the world. However, the term maternal society is a rather static term, and it is not sufficient for us to realize the extent of social influence and control that mothers dynamically exercise in Japanese society.

In my opinion, it is desirable to replace the conventional term "maternal society" with "motherly society" (or "motherly society") so that people can feel the power of Japanese mothers.

At the same time, I think it is more desirable to call a society in which fathers are strong, as in the West, a paternalistic society or a paternalistic society, rather than a paternalistic society.

(First published July 2008)

The reason why a motherhood society has not been mentioned.

The reason why a motherhood society has not been mentioned is the result of consideration by women to avoid destroying the face of men. Women do not dare to say that they are stronger.

When men feel themselves weaker than women, they lose the ability to act strongly to pull women along, squeezing them as small and weak as their penises. Or they become unable to utilize it as a shield to protect women. When this happens, women are in trouble, so they desperately try to pretend to be weak.

There is also the problem of men avoiding being called a motherfucker. They don't want Japanese men to be seen as weak or unattractive compared to men from other countries for national security reasons.

(First published April 2012)

Japanese men as "erected" and "motherly" beings

Japanese men are selfish tyrants and tyrants. They are armchair and domineering, and they tend to dress well.

Mentally, they are "sons" in their mother's bosom forever, riding atop the palm of their mother's hand, but deep down they are still immature children, spoiled and deeply dependent on their mother.

The Japanese man, even after marriage, remains, in effect, another child of his wife, psychologically dependent on her, unfit to be a father, less than a father.

As they remain as immature children, they behave in a forceful and selfishly forceful manner, giving the appearance of a powerful ruler, which gives the appearance of being a "patriarch".

They want to show off in front of everyone, to be dignified, to represent everyone, to stand on top of others and give orders, to be considered competent and capable by others, and to be promoted or promoted faster than others, which is the nature of the "vainglorious" nature of Japanese men.

In order to look good, Japanese men have the desire to look good in front of everyone, but they lack the strength of mind to do so on their own. This is what creates the state of being a "man who can stand", like a fragile papier-mâché, unable to stand on his own feet.

Japanese men are basically "built up" from behind. They stand on the surface of society and dignify it, but in order to maintain this status, they need support, and some kind of "motherly presence" makes them stand up for themselves. In this case, the "motherly presence" could be his own mother, his wife, his mom in the tavern, the company he works for, and many others.

To be built up means to be dependent on the entity that is building you up. They think that they are independent and self-reliant, and they think that they are the rulers of the society. And yet, unless they are brought to their feet, they will soon collapse unceremoniously or go out of business, just like a company from which a good employee has run away.

The actual rulers of Japanese society are the ones who make the apparently domineering men stand up, support them, make them dependent on them, embrace them warmly, and spoil them, and they are the mothers, as I mentioned above. Motherly presence" is the true ruler of Japanese society.

It is this "maternal presence" that is the driving force, the motor, the engine that drives and motivates Japanese men, the "upstanding ones", to act. It is the "maternal engine. The motherly engine. The maternal motor. The mother motor. (Mother motor.)" It is something that can be called "motherly engine. Because they act based on such a maternal engine, or motor, the behavioral patterns of Japanese men naturally become maternal in nature, preferring unity with the organization they belong to and group behavior.

(First published July 2008)

The theory that "Japan is a man's society" should be changed to "Japan is a mother's society".

The Japanese workplace is a male-dominated society with a lower percentage of women in managerial positions than in other countries, and promotions lagging behind those of men, according to a study by a sociologist, which has become a half-formal view of society.

However, such a view does not take into account the fact that Japanese men are so dominant in the workplace that their mothers, since childhood, have been closely attached to their backs, psychologically uniting with them and manipulating them to do as they wish.

Japanese men are ostensibly the rulers of society, but in fact, their mothers, who are the true rulers of Japan, are attached to their backs and control them by making them dependent and pampered, and giving them instructions and orders. As a result, even though it is men who play an active role in Japanese society, the nature of Japanese society is maternal in nature, emphasizing a sense of mutual unity, inclusiveness and collective action. The "Japan is a man's society" argument fails to acknowledge this structure.

In this respect, the theory of a "Japan as a man's society" is wrong and should be corrected to a "Japan as a mother's society" theory.

(First published July 2008)

Human poultice (son = Japanese mother who sticks to men)

An explanation should be provided in the form of a diagram.

母が、人型の湿布（あるいは、おんぶお化け）のように、相手＝息子の背中にべったりと貼り付く。

母の薬効成分＝母性、女性性がじわじわと相手＝息子の体にしみ出して、貼り付いた相手＝息子の中枢を乗っ取り、支配する。

貼り付かれた息子は、貼り付いた母の操縦下、支配下に置かれ、操りロボットと化す。

息子　母　薬効成分　薬効成分
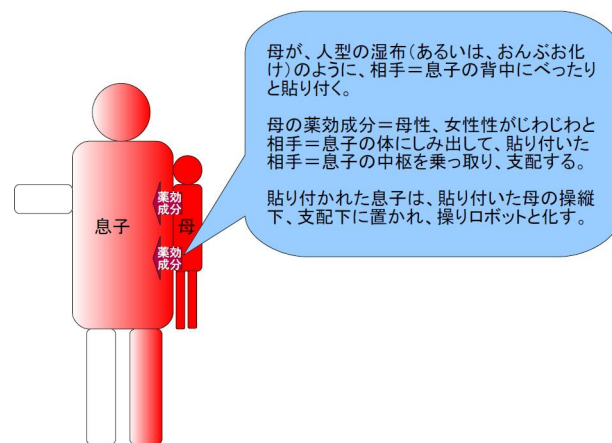
人間湿布（息子＝男性に貼り付く日本の母）

The way in which Japanese women dominate men is to take full advantage of their position as mothers.
(Stage 1) The mother uses a humanoid poultice (or piggyback ghost. (Stage 2) The mother's medicinal effect on her son.
(stage 2) The mother's medicinal elements (motherhood and femininity) slowly seep out of her son's body and take over the heart of the attacker-son.
(Stage 3) The son becomes a manipulative robot under the control of his mother.
Japanese men have their mothers on their backs at all times, mentally and psychologically, and they act, half subconsciously, in accordance with the wishes of their mothers on their backs.
(First published September 2008)

Japanese Fascism and Motherhood

The psychology of Japanese society during the Pacific War can be seen as a hysterical spiritual uplift based on a sense of mutual unity and inclusion, which laid bare its female dominance and maternal nature.
In other words, in the Japanese women's liberation movement, during the Pacific War.
As represented by Takagun Itsue, the emperor = (being a goddess.) As exemplified by Takagun Itsue, the emperor was regarded as the goddess Amaterasu. The emperor, the center of Japanese society, was viewed as a feminized figure.
Also, a mother ordering her son to die for his country was done without a care in the world. This shows that as a mother, she exercised immense psychological influence over her son, who was non-independent and united with her, and who was willing to listen to her orders.
This social trend of so-called "Japanese fascism" was created under the strong influence of women and motherhood, and can be understood as the strength of women and motherhood in Japanese society.
(First published March 2012)

Japan as a Mother-in-law Society and Mother-in-law-Dominated Society: The Nature of the Mother-in-Law in Japan

The most powerful man in Japanese society is not the man who comes to the surface and bluster, but his mother-in-law, who is the most powerful in Japanese society.
The mother-in-law creates a powerful mother-son unity, a state of collusion with her son, in which she uses the parent-child relationship of dominance and subordination to mentally dominate him.
The mother-in-law usually stays in the back of the house and says, "My son is always indebted to me," bowing her head, so it is difficult to show the fact that she wields a strong authority at home.
The whole Japanese society is imbued with the mother-in-law's sense of value and mother-in-law spirit, and they bully weak people who are in the position equivalent to the daughter-in-law in the

society in a shrewd and prudent way.

The mother-in-law's spirit is.

. everything is done with a superior command and directive tone of 'do it'.

She demands absolute mental obedience to her mother-in-law, who is the superior, and does not allow her to raise any questions.

Her mother-in-law is a very demanding person and does not allow her to raise her voice.

It's the same as "preaching one-sidedly to one person until you're done talking, and while you're talking, you keep reminding yourself of new sermons, one after the other, until you're psychologically asphyxiated and driven to the point where there is no escape.

Seeking unilateral refuge in existing family (or company) traditions and customs, you suppress every new attempt at change as contrary to precedent.

This is the attitude that a mother-in-law shows when dominating others, which is characterized by the following characteristics.

This seems to be the basis of the attitude of Japanese people, especially towards the weak. The attitude of a mother-in-law is a typical example of this attitude.

(First published in December 2008)

Mother-in-law thinking, mother-in-law spirit, mother-in-lawism

In Japan, it is a widespread style of thinking and ideology held by the higher-ups and rulers of society.

All people are in some way divided into the position of mother-in-law and daughter-in-law.

In Japan, the parent company, bosses at work, seniors at school, and the head family in the community are in the equivalent position of mother-in-law.

Subcontractors, subordinates, juniors, branch families, and peasants are in the position of the mother-in-law.

The mother-in-law hates the lack of care for her children and grandchildren.

The daughter-in-law has no business leaving her own children and grandchildren to go to work.

The mother-in-law does not tolerate her daughter-in-law cutting corners and neglecting anything.

She will not allow her daughter-in-law to put her children in a daycare center as it is abandonment by her daughter-in-law. Disliking the construction of more daycare centers. This is the main reason for the lack of progress in resolving the waiting list of children.

The mother-in-law searches and points out every fault of the wife, and endlessly lectures her endlessly.

She doesn't allow her daughter-in-law to rebel, her daughter-in-law's flight from herself, her independence, or her daughter-in-law to build her own territory.

The mother-in-law's thinking is as follows.

Monitoring and interfering with the wife in a detailed and unmitigated way.

Imposing her own values on her daughter-in-law.

Her mother-in-law thinks that she has to pay attention to her daughter-in-law from above.

The mother-in-law's thinking is as follows.

She is a point-diminisher who only focuses on the negative points.

She only blames the wife and does not try to praise her.

They only criticize, degrade, destroy, or deny, but do not offer affirmation or positive suggestions.

One-sided, lengthy sermons from superiors to subordinates, and developing one's own opinions.

When refuted, they are rooted, bullied or teased. Not allowing a rebuttal itself.

The content of the sermon is emotional and sentimental and lacks objectivity.

Mother-in-law thinking is as follows

Forcing patience.

Judging the avoidance of painfulness as indulgence and criticizing it.

Demanding complete submission to oneself.

Being superior.

Being a sadist.

Mother-in-law thinking is as follows.

Being a mother-in-law in the smallest of matters. Being detailed.

Being opaque. Being obstructive to the wife.

The mother-in-law does the following

Deny new knowledge or ideas that the wife has considered. Refusing to allow her knowledge to be invalidated.

There is a deep relationship between the occurrence of the so-called unrelated society and the achievement of independence of the daughter-in-law from her mother-in-law.

For the individual Japanese, the external society, the world, plays the role of the mother-in-law. They do not like the role of their mother-in-law and try to minimize their contact with the outside world and society.

It could be said that the reduction of the influence of the mother-in-law is the real aim of Japanese feminism.

(First published July 2010)

Mother-in-law and mother-in-law thinking

In Japan, the prototype of Japanese people's thinking in a motherly society is motherhood, and this way of thinking can be called maternal thinking or motherly thinking.

When it comes to relatives, or rather to those within the same blood group, faction, or group, or to the inner circle, motherly thinking is seen, and compassion, generous affection, and acceptance of pampering can be seen.

On the other hand, her mother-in-law's thinking is toward the stranger, out of blood relationship, out of the group, and out of the faction, and her mother-in-law's thinking is toward the stranger.

In both mother-in-law thinking and mother-in-law thinking, the feeling of enveloping and swallowing the other person is strong, and the other person feels a sense of unity, a sense of entrapment, a sense of suffocation, and a sense of domination from which there is no escape.

(First published July 2010)

The Weakening of the Mother-in-Law in Japanese Families

In recent years in Japan, the influence of a mother-in-law on her son's family has been declining because the wife of the husband no longer lives with her mother-in-law.

The wife dislikes living with her mother-in-law and only chooses men who do not have to live with her mother-in-law to marry her. It is becoming more and more common for wives to demand that their husbands not live with their mother-in-law as a condition of marriage.

The Japanese family where the mother-in-law does not live with the husband has become an independent kingdom of the wife and daughter-in-law, and the husband has come to listen to the wife and daughter-in-law, and has come to avoid the mother-in-law.

If a husband does not listen to his wife, he will be divorced and stripped of his property by demanding alimony and in the worst case, he will be kicked out of his house.

Also, if the husband is a motherfucker, it is a good reason for the wife to divorce him. Therefore, the husband cannot continue to be attached to his mother-in-law, which leads to the destruction of the union of mother and child.

In this regard, my argument that the mother-in-law dominates the family in Japan should be changed. I do not think that the Japanese family has stopped being maternal-centered and female-centered at all, but the mother-in-law who gives birth to a child overwhelms and marginalizes her husband in the formation of the mother-in-law alliance. It can be said that the Japanese family has simply changed to be newly centered on the wife. The fact that Japanese families are dominated by mothers and women is no different from the way it was in the past.

In the past, the mother-in-law and the mother-in-law lived together, so that the mother-in-law and the mother-in-law continued to control her children (sons, daughters, and grandchildren) for the rest of their lives even after they became adults. However, as the mother-in-law became stronger and avoided living with her mother-in-law, the separation of the mother-in-law and the daughter-in-law led to a change in the rule of the mother-in-law and the daughter-in-law, with the mother-in-law controlling the first half of her son's life and the wife controlling the second half of his life after the marriage.

Japanese men have become more dependent on their mothers for the first half of their lives and on their wives for the second half.

(First published in February 2012)

Japan as a female-oriented society

Today Japan is a society that has a strong mother-daughter connection, a society that has a strong mother-daughter connection.

Traditionally, daughters were considered to be married and join their husbands' homes, severing them from their original families.

That is no longer the case, but the bond between mother and daughter is no longer broken when they get married.

With the development of email, telephone, internet and transportation, the bond has been retained.

For mothers, the heterosexual nature of their sons inevitably leads to untouchable and unfamiliar territory for their sons. A daughter, on the other hand, is more homogeneous and understandable with herself, and therefore the bond is stronger.

Also, for the mother, her son is taken by her daughter-in-law, who is a rival of her and her own gender, but her daughter is not taken and will always be a close friend.

Another point is that it is psychologically more in order for a daughter, who is related to her blood, to take care of her old mother than a daughter-in-law who is a stranger to her.

As wives have become more and more psychologically disinclined to enter their husbands' homes and dislike the company and care of their mother-in-law, daughters have been highlighted as an alternative.

In the case of married women, the position of the daughter-in-law of the mother-in-law and the position of the daughter-in-law of the mother-in-law are both present at the same time, and the position of the daughter-in-law of the mother-in-law, which used to be the main position of the daughter-in-law of the mother-in-law, is changing to that of the daughter-in-law of the mother-in-law.

In addition, the recent economic downturn and the hollowing out of employment in Japan has created a situation in which women are forced to go out to work because they cannot make a living on their partner's income alone, and the question arises as to where to leave their children to work.

Unfortunately, the number of daycare centers in Japan was not designed for this situation and the number of children is too small, so women cannot go out to work because they are left on a waiting list.

The solution to this problem is the female mother. By leaving their children in the care of their mothers, women can more easily go to work.

Thus, the line and chain of mother-daughter relationships is socially predominant, and it can be said that Japan is becoming more and more feminine in its society.

In the relationship between married couples and their mothers, there is a transfer of power from the mother-in-law (the husband's mother) to the wife's mother (what shall we call it?). This is a transfer of power from the mother-in-law (mother of the husband) to the wife's mother (what would we call this?).

This is because the mother-in-law does not live with her mother-in-law anymore, or rather, it has become a condition of marriage that she does not live with her mother-in-law in the first place, so that her mother-in-law's exercise of power over her is decreasing.

However, the mother-in-law's power has changed from the husband's mother to the wife's mother, but the mother-in-law's power is still the same. Even though the mother-in-law's rule has weakened, Japan remains a matriarchal society.

(First published July 2010)

From total control by the mother-in-law to the independence of the wife

The Japanese family is shifting from the former total domination of the daughter-in-law by the mother-in-law to a state in which the daughter-in-law secures her independence and freedom from her mother-in-law after the partial domination of the daughter-in-law by the mother-in-law. Co-habitation between mother-in-law and husband is changing from being the norm to living separately, even for the eldest son.

This can be summarized in the following three-step diagram.
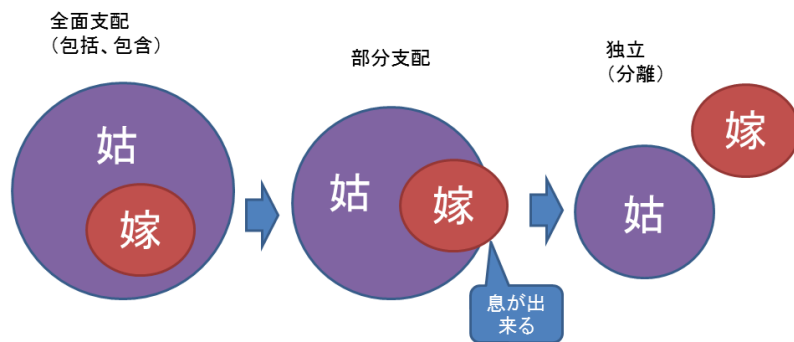
図　姑と嫁　支配の３段階

Where the mother-in-law used to encompass, encompass, and fully dominate the daughter-in-law, it has changed to allow the daughter-in-law to poke her head above the surface and breathe on her own from her mother-in-law, and furthermore, the daughter-in-law is becoming separate and independent from her mother-in-law.

(First published January 2014)

Japanese women are shifting from mother-in-law to mother-in-law as a source of blame

Recently, it seems to me that the target of Japanese women's bashing has been changing from the mother-in-law to the mother-in-law.
This is because women are criticizing their own mothers as being annoying, using phrases like "my mother is too heavy". Books and magazines that bash their own mothers seem to be selling more and more.
Until last year, as a daughter-in-law, women lived with their mother-in-law, but because they didn't want to do so, they asked their husbands to marry their mother-in-law and separate her from their mother-in-law, and I think that's what they've done.
Once that realization finally came to fruition, now it felt like my own mother was getting annoyed and started bashing me for a way to get rid of the stress.
It's an event that reminds me that women's karma is deep.

(February 2015)

Japan's Mother as Dictator

Japanese mothers single-handedly and monopolistically take care of their children.
As a result, the Japanese mother becomes a dictator to her child who rules over her.
The child becomes a pickle of motherhood, a constant companion of the mother, unable to rebel.
In order to overcome this situation, the intervention of fathers with strong paternal characteristics is necessary.

In order for Japanese men to gain such strong paternity, they need to be separated from their mothers and liberated from them.
(First published October 2011)

The perpetuation of the mother-child hierarchy and the emergence of a mother-right society

In Japan, mothers take the lead in child rearing, child rearing and education, and in doing so, they maintain a strong psychological hierarchical relationship between mother and child, as well as a dominant and dependent relationship, as the children grow up from elementary school to junior high school, high school, college and university to the workforce, and furthermore, as the children It continues to be maintained even after they become adults, get married and have children. The mother's permanent domination of the child is evident.
I believe that the persistence of this hierarchical relationship between mother and child, and the dependence and dominance of mothers on their children since childhood, has a great deal to do with the socialization of Japanese society as a society of motherhood. In other words, the fact that people in Japanese society continue to be subjected to their mothers' rule as children, even after they become adults, through habit and inertia, is the cause of the development of a motherly society and of the emergence of a motherly society.

(First published July 2012)

Japanese men who see things from the mother-in-law's point of view criticize women.

Japanese men have a tendency to look down on other women as if they were their mother-in-law's mother-in-law, as if they were looking down on their inferior daughter-in-law, because they have a strong sense of unity with their mother. This is the origin of the male-dominated, female-dominated mindset in Japan, in which men are superior to women and women are inferior.
When Japanese men criticize women, they tend to look at their own mothers in a positive light, treating their own mothers as a separate entity from the women they are criticizing. The same woman tends to view her mother as a superior figure, even if she is the same woman.

(First published April 2014)

Being a mothership.

In a wet and maternal society like Japan, men are dwarfed by a huge mother ship, a woman who is the mother's womb, flying away from and returning to her mother.
On the other hand, in a dry and paternalistic society like the West, men are somewhat larger beings, flying free without a mother ship, and women are helpless, unable to do anything but cling to them.
(First published November 2009)

Japan's society is built on coddling mothers and women, and the flaws in the introduction of a gender-equal society model

Japanese society is a society that is built on the pampering of mothers and women.

Women, especially mothers, dominate the foundation of Japanese society (household management, child rearing, wet interpersonal relations, etc.). Men are psychologically dependent on women

(especially mothers) and indulge in their activities, as they are held by them, supported and allowed to stand up during the course of their lives. At the same time, however, the responsibility for their actions in society is placed on them by women, and they are in charge of all kinds of things, such as management positions in companies and government offices, so that, on the surface, these men appear to outsiders to be the rulers of Japanese society.

Ignoring this point, the Western model of a gender-equal society in which the father dominates society has been introduced into Japanese society, and as a result, the workload on women has become too heavy and dysfunctional. In short, women have become pampered by men and are expected to take full care of their male counterparts while at the same time making themselves feel like they have to work as hard as men in the corporate and governmental sectors, resulting in a complete overflow of work.

One of the reasons for Japan's declining birthrate has been pointed out for some time now, and one of the reasons may be that women are being asked to advance in society so much that they do not have the time to take care of men and raise children.

In order to solve the problem of Japan's declining birthrate, we need to
Stop introducing more models of a gender-equal society into Japan. Return to the old model, where men are psychologically dependent on women and women provide full psychological support to men.
This is what we need to do.

On the other hand, if the gender-equal society model is to continue to be introduced in Japan
It is necessary to change the mindset of men who have been pampered by women unilaterally. It is necessary to change the mindset of men, who can take care of things on their own without taking advantage of women, so that they do not put a burden on women. In addition to mothers and wives, it is necessary to provide "surrogate mothers" (i.e., counselors and social workers) who can take care of their children.
It is necessary to introduce maternal artificial intelligence and maternal-emotional housework and child-care robots (warm robots that resemble human skin) to reduce the burden of women's housework and child-care. For example, the robot observes and monitors the child's condition and says in its mother's voice, "Don't! And we need to introduce cameras that warn people that they're not going to be able to get away with it or something.

(First published December 2014)

Gender Neutralization as a Cause of Japan's Declining Birthrate

One of the causes of the decline in fertility in Japanese society is related to the policies of a gender-equal society.

As a result, the occurrence of male-female bonding has been suppressed, forcing men and women to become more neutral, which has led to a decline in the number of children.
(First published February 2015)

Japanese Women in Infertility and Power

In order for women in Japan to be in power, to be in control, they need to become mothers. Since infertile women cannot become mothers, they are considered to be alienated from power as it is. Therefore, they are expected to take power as teachers, corporate managers, representatives of non-profit organizations, and other groups and organizations' members by taking on the role of mothers.
(First published August 2011)

Japanese Women as Powerful People Who Don't Care What They Look Like

Some say that Japanese mothers are shaking their hair out and are not beautiful or disgusting and not good.

Those in power are desperate to get others to listen to them, to insist and raise their hands to their children. It must be a manifestation of not being able to care about appearances, not being able to mend, and being in power.

In that sense, it can be said that Japanese mothers who do not care about appearances and are full of life are the very image of those in power, and it can be said that it is a sign of social power, and in that sense it is desirable.

(First published August 2011)

Irrefutable society and soft, sensitive areas

Beat Takeshi, the world-famous film director and TV personality, makes his followers call him "Tono" or "Tono", makes them huff and puff, and acts as if they are absolutely obedient to him and will not allow him to contradict them.

In the case of Beat Takeshi, this behavior may just be a gag, but in reality, the relationship between superior and inferior in Japan, as represented by the relationship between superior and inferior, is often tyrannical and tyrannical, not allowing the inferior to argue with the superior at all. .

Moreover, in such cases, the subordinate can be seen psychologically coddling the superior in place of the mother and acting as if she were the superior's mother, indulging him or being selfish.

It is not permissible to argue directly with the superior in a cold-hearted manner, but a certain amount of selfishness, mischief, and freedom are permissible as long as the superior is beholden to the superior.

So why is it wrong to argue directly against the superior?

The reason is that it destroys the following psychological factors in the mind of the superior

(1) Pride in the belief that one is superior to the subordinate, and that the subordinate should be friendly to one's self, adore one's self, follow one's self with a sense of psychological unity, and agree with one's self, and that one has the human capacity to do so.

(2) A close psychological unity and sense of security cultivated between them and their subordinates.

Both of them are unexpectedly destroyed and torn apart at once. The creation of a large cut directly in the soft areas (soft and delicate areas) of the superior's mind, which is psychologically damaging to the superior. It is forbidden, for those reasons. It has the same effect as being cut in one's sleep.

In this case, the soft or delicate area is the area that A warm, soft, naïve, sensitive, delicate, sensitive, mucous membrane covered, unprotected, vulnerable, usually covered by a hard guarded area (hard area, guarded area) as if it were a human soft skin, which does not allow easy penetration from the outside.

The psychological unity of the superior with the subordinate. (The relationship between the superior and the subordinate must be one of parent and child.) At that point, the superior directly exposes the psychologically sensitive area to the subordinate. Of course, the subordinate also exposes his or her sensitive area directly to the superior in the same way. When their sensitive areas are in direct contact with each other, the master-servant relationship and the parent-child relationship between the superior and the subordinate are completed.

It is in this delicate area that one's true feelings and true feelings exist. To expose your sensitive area to each other is to have an honest relationship with each other. Special rituals (such as drinking wine) are often necessary to form that relationship.

Such an archetype of exposure and unification of the sensitive area between the superior and the subordinate with the other party can be considered to be the mother-child relationship. Or, rather, the yakuza or gymnastic master-parent = superior in Japan is an object of inclusion, attachment, and unity for the subordinate, and is a substitute for the mother.

Direct access to and adherence to each other's sensitive areas is a feminine and maternal tendency to value mutual psychological unity and closeness, and therefore, as a parent-child relationship, it can be said to be characteristic of the mother-child relationship. It can also be said to be characteristic of hierarchical relationships in women's society. This sense of mutual closeness and unity evokes a wet feeling between the superior and the inferior.

On the other hand, in Western societies, which are based on male dominance, paternalistic hierarchy and paternity, the superior and the subordinate do not, in principle, directly expose their delicate areas to each other and keep close contact with each other, but deal with each other over the guard area. While maintaining their independence and freedom from each other and keeping a certain degree of mutual distance from each other, they observe each other's movements and mutually discern the direction of travel, the way of thinking and the ideology taken by the other, and finally

complete the master-servant relationship in a way that is mutually trustworthy, so to speak, and dryly separate from each other. Mutual trust in each other's core of personality while remaining mutually detached.

In a society based on the mother-child relationship, as in Japan, the mother or mother-substitute superior stands as a cushion for the subordinate. Cushions are beings that fit into each other flexibly and are capable of unification, and are the direct embodiment of a delicate mental area. In this case, the subordinate is also required to be a small cushion in order to maintain a soft unity with each other against the superior. A hard marble is not good enough. Both superiors and subordinates have a cushion in their human nature.

Alternatively, Japanese society itself will emerge as a large cushion for the people. This is the emergence of a cushioned society, a cushioned nation.

Cushions are naturally soft and compliant to themselves and to their counterparts. In the same way, women, the Japanese, with their cushioned nature, are fundamentally unsuited to digging into things and analyzing them sharply.

They are sticky to the superior person as a cushion, keeping their body in the same place and refusing to come apart as one.

A good cushion absorbs the stickiness of the cushion and returns to its original shape even after being groped. The act of pushing the cushion is a mischief or indulgence by the subordinate to the superior.

In a cushioned society such as that of Japan, the greater the degree of this cushioning, the greater the degree of humanity, and the more ideal superiors are considered.

(First published July 2010)

3.

Summary and summary of this book

This section is common to the book "Female Dominance in Japanese Society".
Home and family relationships can be broadly divided into.
(1) Marital Relationships The relationship between men and women, which is the foundation of the family.
(2) Parent-child relationship Father-child, mother-child, father-in-law, mother-child relationship
It can be said that the relationship of power between men and women in the Japanese household and family consists of.
The power relations between men and women in the Japanese household and family.
(1) If we focus on the relationship between husband and wife, the husband = man is often seen as strong in Japan.
A daughter-in-law has to marry into her husband's family and listen to what his family tells her.
The husband is overbearing in a male-dominated society.
In many cases, the husband is the main earner and the wife does not earn much money and has to depend on him financially.
Emphasizing these points, the argument that the Japanese family is patriarchal has become mainstream among Japanese sociologists.
On the other hand, the wife-woman ratio appears strong in some aspects.
Wives often monopolize the authority to manage the household finances and are often seen handing over pocket money to their husbands. The role of the Minister of Finance is higher than that of the recipient of the allowance.
(2) In Japan, the mother is the strongest in the parent-child relationship. They monopolize the authority to raise children and are treated as monsters, being called "mamagons of education. They have completely succeeded in turning their children into manipulative robots that operate under their own maternal control. The father, on the other hand, is less interested in his children and is less likely to be involved in their lives.
In light of this maternal influence, the argument that Japanese society is a maternal society has become the dominant view among Japanese clinical psychologists.
Thus, there is a divide between the two views of the power of men and women in Japan, and it is necessary to develop a synthesis theory to connect the two views.
As an opportunity to integrate the two views, I propose that the husband should be regarded as the son of the mother-in-law.

I argue that the husband, who has been regarded as a strong patriarch, is in fact a manipulative robot under the control of his mother and mother-in-law, whose paternity is underdeveloped and whose maternal nature is weak.

In Japan, the mother monopolizes child rearing and forms a powerful, exclusive mother-child union with her child from the child's early years. (The mother is the ruler and the child is the subordinate, the mother's manipulative robot.) This state of mother-son unity persists long after the child becomes an adult, and this existing mother-son union is composed of this existing mother-son union, which together dominate the new daughter-in-law. If we look at only the relationship between the mother's son and the daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, as has been conventionally argued in the theory of a Japanese patriarchal society. In reality, however, husbands are dominated by their mother-in-law, who together with their mother-in-law oppress the daughter-in-law.

In order to correctly understand the power relations in Japanese couples, it is necessary to drive the mother's wedge into the husband's side of the couple (husband and wife) rather than looking at the couple (husband and wife) alone. Alternatively, it is necessary to have a "mother" and "mother-in-law" centered perspective, in which the mother or mother-in-law is the real center of the family and the true ruler of the family.

Don't just look at the husband and wife.

Mother-to-son (husband) ← (Union, a mother-son alliance that does not allow for any number of people to break in)

Mother-in-law to wife (wife)

Husband (mother's son) to wife (wife)

We need to look at all three at the same time. The husband's father (in Alexandria) is still the son of his mother a generation ago and is overshadowed by his mother-in-law. The husband's sisters, as small mother-in-law, are the equivalent of the mother-in-law, who, like the husband, is part of a mother-in-law-centered mother-son alliance that dominates the wife.

It is necessary to recognize that the husband, while seemingly a strong patriarch to his wife, is in fact a weak being who will always remain the mother's larger son, dominated by her and unable to be mentally independent.

The mother's sons, the husband and father, are treated as patriarchs, but they continue to be mentally dependent on the mother and are unable to be the family's spiritual pillar, or at best they are despised and looked down upon.

The husband is separated from his children because of his work, but in fact, this work has become a substitute for his mother, or rather a proxy for her self-realization. At first glance, it looks like the husband is working hard for himself to get a promotion in the company, or something like that, but the truth is that the husband himself has been taken in by his mother and is doing his best to do the same for her as one with her. The mother is happy and worried about her son's promotion, and for the husband, the success of his own life is directly related to the success of his mother's life. In addition, her husband's behavior tends to be maternal in nature, emphasizing a sense of inclusion and unity with the company, which shows that he and other men in the corporate world have not been able to break free from their mother's influence, even as adults.

The author describes the following.

control of the son (husband to the wife) by the mother (mother-in-law) over his entire personality.

Economic control of the husband based on the wife's monopoly on household management

He argues that Japan is in fact a matriarchal and female-dominated society, with maternal and female dominance established in the Japanese family and society as a whole. The center of the family is the mother and mother-in-law.

Western authoritative sources (e.g. Bachofen) have denied the existence of a matriarchal society, and my argument is in direct opposition to it.

If we take the correlation between the Japanese national character and the character of men and women, the Japanese are feminine (emphasis on mutual oneness and belonging. Convoy-style protection, emphasis on self-preservation and safety. Emphasis on risk and responsibility avoidance. Liquid-molecular-motor, wet…). This is unmoving evidence of the fact that Japanese society is a woman-right, mother-right society. The Japanese people do not allow their mother-in-law to talk back to her junior and junior daughters, and they unilaterally and tyrannically control her entire personality with full of envy. This is a very important aspect of Japanese society. This in itself shows the influence and dominance of the mother and mother-in-law in Japanese society. I would argue that it is necessary to take a mother-in-law or mother-in-law-centered perspective in the analysis of Japanese society and the family.

In the past, Japanese men have tried to break the dominance of their mothers and wives by

becoming rough and rowdy or thundering fathers, and have countered with domestic violence. Or she tries to escape to work outside the home, but it is impossible to shake off her mother's psychological influence and control as she tries to work hard at her job, which becomes her self-realization.

This domination of Japanese society by women and motherhood is due to the fact that Japanese society is based on a female-oriented culture of rice farming, which is tied to water control and communal work. I argue that Japanese men should be freed from the traditional rice farming culture and free themselves from the domination of their mothers and wives by acquiring dry paternalism like the fathers of nomadic pastoralists in the West, the Arab world, and Mongolia, the home of patriarchy, so that they can compete with their mothers and wives. This is the Japanese theory of male liberation. In short, it is a call for fathers to become truly dominant and respected in society by establishing paternal authority in child-rearing and household management. The author anticipates that by changing rice farming from the traditional Japanese method to the drier American California method, we can maintain rice farming and achieve dry paternalism in society.

The author believes that ultimately, the power relationship between men and women should be 50:50 in equality. I argue that this is the ultimate equality between men and women. It is not good if the relationship is too male and paternal like in the West or too female and maternal like in Japan. For example, the husband and wife could take turns managing the household finances in January on a monthly basis.

(First published June 2012)

Feminine Character in Japanese Society

1.

Forty Articles of Feminine Character in Japanese Society: The Feminine Japanese Village Society

Japanese society, village society, is full of femininity, as described below. The society is stained with the color of women.

This is a sign of the power and influence of women in Japanese society. This is proof of the superiority of women over men.

Japanese society, the Japanese village society, can be described as a feminine society or a woman's society (a woman-dominated society). One could say that all women are villagers.

Feminine characteristics of Japanese society can be summarized as follows.

A. "Emphasis on interpersonal relations
(1) "Focus on interpersonal relationships. To be oriented toward connection.
(2) "Emphasis on communication, discussion, and confidentiality.
(3) "Interpersonal relationships are cumulative. They cannot be reset. It is difficult to change.
(4) Long-lasting interpersonal relationships. Interpersonal relationships tend to become too cozy and sticky. They are prone to collusion.
B. "Emphasis on affiliation and sympathy
(5) "Emphasis on together and herding. Preferring the formation of close groups and the convoy system. Involvement and solidarity responsibility are likely to arise.
(6) "Emphasis on belonging. Emphasizing a sense of inclusion and wombing. Preferring to be mindful.
(7) "Emphasis on settling, settling, and taking root. Emphasizing continuity. Emphasizing experts. To stick with it.
(8) "Highly synchronized. Emphasis on uniformity, side-by-side, trends and fads. They have a strong sense of jealousy.
(9) They have a strong sense of synchronicity. They have a preference for seniority and the seniority

system. Disliking overtaking and competition. Aversion to competition.

C. "Emphasis on harmony and unity

(10) "I like to imitate, copy and match.

(11) "Emphasis on harmony, unity and empathy.

(12) "Small groups are disjointed, unrelated, uncoordinated, indifferent, stove-piped, and disagreeable with each other.

○ D. "Protected, high anxiety

(13) "A strong psychology of wanting to be protected, dependent, nurtured, pampered, and parasitic.

(14) "Be authoritarian. Not allowing criticism or rebuttal.

(15) "Safety and self-preservation come first. They have a strong sense of insecurity. You must be timid. You must be regressive. Avoiding risks and challenges. Lack of originality.

(16) "Precedent and customary bias. They are good at making small improvements and refining precedents. They are good at making small improvements and refining precedents.

E. "Stagnation

(17) "Backward and status quo

(17-1) "The thinking is traditional, feudal, and backward.

(17-2) "I like no competition, no wind, stagnation, and the status quo (like vested interests). A preference for constancy.

(17-3) "Resist the influx of progressive ideas from outside, but once they are broken through, they accept and swallow them with acquiescence, but when the influx stops, they return to their original state.

○F. "Gaze Sensitivity

(18) "Respecting shame, vainglory. Covering up internal problems externally. Concealing the truth. Preferring cleanliness and rhetoric. To be silent in official and public statements.

(19) "Emphasis on consideration and attentiveness. Being reserved, withdrawn and isolated.

(20) "To prefer cleanliness. (20) "Preferring cleanliness. Preferring to misunderstand, rinse off, and totally replace.

G. "Avoidance of responsibility

(21) "To avoid responsibility. To suspend, avoid, or postpone a decision or judgment. Being irresponsible. Preferring to act anonymously.

○ H. "Emotional

(22) H. "Emphasis on endearment, nurturing, and mercy.

○ I. "Rooting

(23) "Emphasis on prior agreement. Once agreed upon, it is difficult to change the flow and policy. Trying to advance by inertia.

J. "High Pride

(24) "A high degree of pride (the degree of importance placed on looking good). A fear of failure.

○ K. "Closedness

(25) "There is a strong sense of closure and exclusivity. There is a strong sense of interior and exterior. There is an entrance exam. Preferring to adopt a blank slate. Inward-looking thinking. Has a strong sense of entrapment. Being inwardly flexible and considerate. Trying to get things done on their own.

L. "Passivity

(26) "Passivity is strong. The subject of action is unclear. Lack of initiative. Seeking the lead of others. Likes to be stationary and immobile.

M. "Lack of privacy

(27) "A preference for mutual surveillance and whispering. Preferring to spread gossip about others. Lack of privacy.

N. "Soft Response

(28) "The response is indirect, soft, and distant.

○ O. "Situational response

(29) "Responses are short-sighted, ad hoc, individualized, and localized.

○ P. "Hysterical and emotional

(30) "The response is hysterical, emotional, or unscientific. Reacting emotionally.

○ Q. "High definition, high density

(31) "Small scale. High definition.

(32) "Preferring density, cramming and concentration.

(33) "To be rigorous and precise.

R. "Deductionism.

(34) "Correct, correct, perfect, faultless, intactness, intactness-oriented, and subtractivism.

○ S. "Lack of freedom
(35) "Preferring to act in unison or as one. Being managerialist and control-oriented. Preferring mutual checks and balances. Preferring prolonged restraint. They must not allow free action.
(36) Prefer subordinate action. (36) "Being submissive.
T. "Standard Orientation
(37) "Preferring the all-flowery, all-in-one, all-around, eight-way beauty.
(38) "To avoid prominence. (38) "To avoid prominence. To be standard and ordinary oriented.
○U. "Center-oriented.
(39) "To want to distinguish and discriminate between the center and the periphery. Orienting everyone to the center, the center, and the city center.
○ V. "Negative
(40) "Preferring to talk behind the backs of others, or to speak ill of others. Preferring to look for faults, coarse and dragging others down. Negative, negative, insidious or insidious in thought or manner.

The following should be explained individually.
(1) "Focus on interpersonal relationships. Orientation to connection.
An intrinsic emphasis on interpersonal relationships. It is more interested in people than in inorganic substances. To focus on and excel at building relationships, relationships, connections, and connections. Emphasis on human connections and bonds. They do not form groups based on political parties, clear debates about goals or differences of vision, but rather on personal and interpersonal relationships, such as "I should join Professor XX because I was indebted to him at XX at that time, so I should join his student". Many people are sensitive to the feelings of others, and are interested in reading people's minds, psychology and counseling. They humanize even inorganic machines and robots as humanoids. From a young age, their mindset is the same as that of girls who, like boys, are interested in dolls and the people around them, not in inorganic machines and materials, and act to be liked.
(vs. the masculine personality: interpersonal relationships are only a means to achieve some goal and are temporary. (It is more important to be able to move independently and freely than to connect.)
(2) "Emphasis on communication, discussion and confidentiality.
In order to build and maintain interpersonal relationships, there is an overemphasis on communication and correspondence at work and elsewhere. Preferring to talk, converse, talk, and open up with close others around them. Preferring to use the phone to be able to chat on the phone. A desire for frequent, uninterrupted correspondence by letter or email with a close partner. Preferring to talk at length, even if there is no requirement to do so, to maintain interpersonal relationships. Preference for face-to-face communication.

(vs. masculine personality: communication is only a means to achieve some goal, not a goal in and of itself.

(3) "Interpersonal relationships are cumulative. The inability to reset. Difficult to change.
Interpersonal relationships become more and more cumulative over the generations. Interpersonal relationships and connections cannot be severed, reset or initialized. Relationships and connections that have been made are kept intact. Disliking the idea of casually cutting off connections once made in one field or area and moving on to another field or area, and demanding to stay in the field or area once entered. Friendships, or the first moment you enter a school or workplace, tend to define the rest of your life. Even if they try to move into another area or organizational group, they cannot easily enter or be let in later because they have already accumulated and formed existing interpersonal relationships in that area. Or, even if they are allowed in, they are treated as a newcomer with a lower status and position.

(vs. masculine personality: interpersonal relationships can be easily reset and transferred to the next new place.

(4) "Interpersonal relationships are long-lasting. Interpersonal relationships tend to coalesce and

stick together. A tendency to collude.

Once established, interpersonal relationships last for a long time. Interpersonal relationships are clingy and persistent. Once a conversation or a lecture has started, it lasts for a long time and does not end easily. In Japanese society, human relations are sticky like natto (fermented soybeans) and sticky, and it can be called "natto society". It is easy for interpersonal relations to coalesce and cause collusion.

(vs. the masculine personality: interpersonal relationships are short term, bland, and easy to deal with.

(5) "Emphasis on togetherness and herding. Preferring close group formation and the convoy system. Involvement and solidarity responsibility are likely to arise.

Trying to keep everyone together. A preference for herding. Preferring to work in groups, groups, and collaborate. Being a collectivist. Can't act alone and doesn't like to act alone. Trying to stick together and be together. Forming factions and bickering with each other in an attempt to become mainstream. You are too weak-minded to do anything by yourself, but when you form a party or a group, you instantly get fired up, and rely on "strength in numbers" to make a lot of noise and do things that are unwarranted. Or to allow one to a small number of people to gather together in a group and bully each other. (Outnumbered.) Respect for unity and love in a group above all else. Overemphasize the strength of the group's togetherness and unity, as if to say, "Let's work together as one. Preferring to do things together as a group. We are a "convoy society" that prefers to work together in groups, hang out, and protect each other and the people around them to ensure each other's safety and self-preservation. They want everyone to be treated equally. They are rooted in the same root as women who want to hang out in close groups to eat and use the bathroom with everyone else. If one person takes action, he or she will not be able to solve the problem by himself or herself, and there is a high probability that the action will cause a big problem or disturbance to the people around him or her. The responsibility for the action is not limited to one person, but can easily become the joint responsibility of the group. It is difficult for them to remain unconnected to their surroundings.

(vs. the masculine personality: they are more likely to be independent and self-reliant than the group. Preferring to litigate against each other. (Responsibility is the result of working individually and taking responsibility alone.)

(6) "Emphasis on belonging. Emphasize a sense of inclusion and wombing. Preferring to be mindful.

Emphasis on belonging. To always try to belong to some group. To be anxious about not belonging to some group. Fear of being excluded from the group you belong to more than anything else. A fundamental aversion to being independent and autonomous without belonging to a group. Despising and not trusting free people who do not belong to any group, calling them freeloaders. Focus on which group you join or belong to. Getting in. (Getting in.) Belonging. (Belonging, having done.) Respect the name and brand of the school or company.

Praise the member for sacrificing his or her body and soul for the group. Emphasize the importance of complete inclusion and absorption in one's group, always acting as if one were a representative of one's group, and always being a part of one's group. Emphasize that members move as part of the body of the group. To give the impression to the group that each member of the group is completely dissolved and melted, and that the group itself acts as a unit of personality.

The group is as jealous of its members as a wife who suspects her husband's affair. The members are forced and required to give 100% of their time, including holidays and overtime, to the company, school, or other group they belong to without cheating. Or being required to have a lifelong relationship with your group for as long as possible. To be required to give up everything in one's personal life to fit in with one's group, to use up all of one's time in the service of one's group. It is desirable for a member to be fully included in his or her group, both in time and space. Belonging first.

If the member's affiliation can no longer be maintained by the group side, just like the restructuring of the company, the group side will unilaterally break the relationship with the member, and the member is forced to leave the group for his own reasons. On the other hand, once an adult member is placed in a group, the member cannot easily be removed from the group.

They are required to think about the survival of their group first, and to do everything in their power to keep it alive, and to try to fight as one until the end. If they fight to the end and that doesn't work, they will try to destroy their entire group. Preferring group self-determination. Belonging to a group will be completed or ended only in that group. Does not like its members to be picked up alive by another group, for example, as prisoners of war. The group wants its members to be loyal to one group only for life, and does not want its members to belong to two or more groups simultaneously or sequentially. They are expected to be willing to sacrifice themselves and do whatever it takes to ensure the survival of the group to which they belong. Respect the willingness of the members of the group to sacrifice themselves for the group, as in the case of suicide squads. Belonging to a group is a community of destiny and requires that the members share the fate of their group to the end, "to die or not to die," and to have a heartfelt commitment.

If you don't get a job offer to join a company as soon as you graduate from school (such as a university), and if you don't join the company as a new graduate on the specified date, you will be treated as an outcast graduate who has been left out of your group and won't be allowed to join any company. (Discrimination against graduates.) In the case of changing jobs as well as graduates, it is necessary to move from one group to the next in an unbroken timeframe. It is difficult to get hired by the company if you have a free period of time in your group or if you have a blank in your resume.

Wanting to remain a part of the organization and not be sent out. Disliking a job change because it is seen as an exclusion from the company (group). Perceive a job change negatively as being an outcast or being out of the group because they could not get along with other members of the previous group, rather than improving their skills. Leaving their group is seen as a negative point and blamed for leaving their group, regardless of their original intentions and intent.

They prefer the feeling of inclusion in their group, as if they are in their mother's womb, with their group acting as their mother's substitute.

The feminine personality places great value on the sense of unity with the group to which they belong.

They are more likely to venture out on their own as an independent and self-reliant person than to belong to a group. Avoiding the constraints that come with belonging and preferring to be free.)

(7) "Emphasis on settling, settling and taking root. Emphasize continuity. Emphasizing experts. To persist.

Preferring to settle and take root in one place, such as the land where one lives or the government office or company one works for in a village. Preferring to be indigenous. To dislike people who move out and leave, calling them traitors. To despise the floating or rootless people who never settle down. Or to not trust people who keep changing jobs or who don't have a permanent job in one place. Whether in the residence or the workplace, sit down in one place and try to start building a nest right away with the goal of being comfortable and staying there for a long period of time. Being a feminine personality with a low center of gravity, heavy on the hips, settling in one place and not trying to move from there.

Emphasis on majoring in one field of study early on, such as academics or actors, and settling down and rooted in it and not flirting with it, and continuing to walk a single path in that specialty all the time. Focus on the specialist. We value the saying that continuity is power. Don't trust or take lightly those who stick their heads in the sand with diverse interests in numerous non-specialties, those who don't have a specialty and don't decide.

Take it for granted that you know everything about the land you've lived on for generations, or about your area of expertise, and that there is nothing you can't answer. Orient yourself towards a hundred points in terms of expertise. Don't know, can't answer questions, and think it's embarrassing if others can answer. Trying to maintain a high level of pride in oneself as an expert by setting a narrow range of possible answers and being able to answer anything within that range. He considers what he knows and what he knows first and foremost and focuses his energy on learning and memorizing knowledge. Valuing intellectuals and scholars with learning.

Stick to the parliamentary debates, diplomacy, and other conventional opinions that you have rooted yourself in, and be flexible and unwilling to concede or change your opinion. They tend to think that if they give in, they will lose if they change their opinions. Refusing to engage in dialogue or deliberations that will lead to concessions and attempting to miss meetings. Discussions are forever on a parallel track, resulting in stifled discussions and repeated forced votes.

(vs. masculine personality, who prefers to move more and more to new places by themselves rather than settle somewhere forever. (Emphasis on the ability to enter new fields and generate new ideas and knowledge.)

(8) "Highly tuned. Emphasis on uniformity, laterality, trends and fads. A preference for relative evaluation. They are highly jealous.
Highly synchronized. Respecting trends and cooperation Being sensitive to the trends around them and being swept away by them. Trying to follow major fads, such as movies and anime, with everyone else. Prefer to follow suit. Preferring to move with the trends.
They are good at being attentive and dragging each other down. Being forced to be together, side-by-side, to be the same without division. Preferring to do classes and other things all at the same time. Disliking being a "dropout" who can't keep up with his or her surroundings. They put a lot of emphasis on cooperating with and being attentive to those around them, and bully those who fall behind and become a burden, and those who don't follow the pace of their surroundings, by coming together to bully them. An intrinsic aversion to freedom and freedom. Being jealous and not allowing one person to try to rise above or feel good about themselves. Using deviations to evaluate a person's or organization's performance relative to their surroundings. Give equal consideration to everyone in all directions so that no one is offended against you. Be jealous and do everything in your power to prevent others from going above you or feeling good about themselves. Constantly comparing one's own position with that of others and other companies, desperately trying to catch up with or overtake others and other companies, and trying to train and improve each other. This kind of jealousy is the driving force behind the improvement of Japanese society and corporate performance. As a result, society becomes homogenized, with the result that others are oriented toward equality, sameness, and lack of disparity. A feminine personality that seeks unity in the treatment of each other.

(vs. the masculine personality, which seeks to do what is possible for each of us to do separately, with strong individuality and originality, rather than being in sync with our surroundings. (9) "Put your heart and soul into creating a new trend and being the first to get on board with it, creating more followers.")

(9) "A strong sense of synchronization. Prefer seniority and seniority system. Aversion to overtaking and competition. Aversion to competition.
Preferring to synchronize the timing of hiring with the yearly hiring process. Preferring to treat people who join the same group at the same time as their peers and demand the same and equal treatment without any disparity between them. Preferring to have people who have the same year of employment and who are in the same group at the same time be promoted together in sync, with no disparity in promotion. Preferring a hierarchy of seniority, in which people are promoted steadily upwards as they get older, or in which older, more senior people are always treated higher in the organization than more junior people.
In government offices and large companies, people in a synchronous relationship with each other do not like to see each other in a situation where there is a disparity in rank, and people with lower rank prefer to move out of the organization to avoid seeing each other, in the form of a parachute to the outside office. (Descent.) Or, a person of seniority who joined the organization first is overtaken by a person of junior rank who joins the organization later by a promotion or the like. (A person of junior rank overtaking a person of senior rank.) Aversion to it. A fundamental dislike of competition with overtaking. Both sides dislike it when a young person who is junior to a senior person becomes the boss of an older person who is senior to them, as they find it difficult to handle each other. This is one of the reasons why mid-career employment opportunities for older people are limited.
Disliking the idea of skipping grades in school or promotion at work, preferring to climb the provided stairs one by one in sequence. Aversion to being demoted from a position once climbed.
To be feminine in seeking temporal alignment and unity in the treatment of each other. Or, a feminine personality that places a high value on the acquisition of precedent and knowledge to ensure personal safety, and believes that the person who joins the company first has a greater degree of accumulated precedent and will always be unconditionally superior to the person who joins first.

(vs. masculine personality: not concerned with peers. Younger people are usually superior to older people in their positions. (Overtaking and competition is an everyday occurrence.)

(10) "I like to imitate, copy and adapt.
They like to imitate, copy and adapt to others. They try hard to keep up with the trends and fashions around them, to be in sync with them, and to be in sync with them. They do not like to follow their own independent path and try to fit in with their surroundings. They fundamentally dislike individual originality (originality) as it is undesirable for one person to do something different from the others. Imitating others around them to ensure a lasting sense of unity with their surroundings. Being a "convoy" society where people are afraid of being alone and separated from their surroundings, preferring to work in groups together. A feminine personality that cares more than others for its own protection.

(vs. the masculine personality: a preference for originality. A preference for originality based on personal ideas.

(11) "Emphasis on harmony, unity and empathy.
Preference for mutual unity, sympathy, harmony and harmony within a group. To be a society of "harmony," a good-natured club society. To be homogeneous and of the same mind as each other, and not to tolerate strong, disparate, heterogeneous assertions by individuals that disrupt the harmony of the group. We must be a society that gathers together to bully those who have outstanding ideas and actions that disrupt the harmony of the group in an attempt to crush them. The survival of the group itself has somehow become its own goal, and the group does not like to be broken up by quarrels within it. It is a society that "panders" and "fawns" to each other and adjusts its behavior in the direction of maintaining group harmony. Preferring interpersonal relationships where there is no mutual body heat, warmth, and distance from each other, and a lack of privacy for the intimate partner. A fundamental dislike of the scientific way of going about it, which takes distance between the two parties and tries to see the target person objectively and calmly, as the relationship with the other person is cold. A feminine personality that values a sense of mutual oneness and integration. They tend to try to settle disputes and everything in an amicable manner. Disliking lawsuits and trials, and trying to reconcile as much as possible. Preferring circular, round, and flexible cushions in the shape of things. A preference for amicable settlements and large circles. Being unarmed, not liking contentiousness.
Women are born (innate. Collectivist = collectivist, conformist = conformist. Both of these are of low value in the individualistic West, but they are major in Japanese society. The fact that the Japanese national character is collectivist is evidence of a strong female presence.

(vs. masculine character: willingness to disagree, litigate, and fight wars. It is natural to disagree with others.)

(12) "Small groups are disjointed, irrelevant, uncoordinated, indifferent, stove-piped, and disagreeable with each other.
The desire to create many small groups, circles, and factions (such as the buddy groups generated by class girls in high school) that are independent of each other and closed to the outside world, individually and narrowly limited in the scope of their togetherness. The social groups formed by the members at school, at work, etc., tend to be small and solid, and individually small and separate from each other. Because of the closeness, exclusivity, and disagreement between multiple small groups of close friends, they tend to lack communication among independent and isolated sub-groups as they are, making it difficult for the whole group and the whole organization to be integrated until it is broken up, uncontrolled, and unrelated to each other. In central government, the cohesion of a smaller group takes precedence over the cohesion of a larger group. (Ministry over national interest, bureau and no ministry.) Or, in political parties, the tendency for each faction to act on its own accord and to lack the cohesion of the party as a whole. Subgroups of a group tend to

move separately and overlap without any attempt to cooperate with each other, to the detriment of the benefit of the group and society as a whole, which can easily lead to the negative effects of stove-piping. The challenge is to bridge the gap between such closed sub-groups, to communicate with each other, and to somehow create a sense of unity and overall leadership.

They prefer to be told that their group, not the individual, is unique. They do not like individuals to stand out from their surroundings, but they believe that it is good for the whole group to stand out because it allows them to make a strong statement of their existence and strengthens the image of the group, which is advantageous for self-preservation. Delight in being told that the group is different from other groups or countries, that it has its own unique and distinctive culture that is unique to others.

(vs. masculine personality: groups are temporary, discrete and irrelevant on an individual basis. Attempting to work together in a mutual interest and dry manner for one's own benefit.)

(13) "The psychology of wanting to be protected, dependent, nurtured, pampered, and parasitic is strong.

There is a strong degree of insecurity on their own, and a strong desire to be protected and preserved. Dependent mind. They are filled with a spoiled mind. They have a strong sense of dependency, a sense of belonging, and an overindulgence in large organizations, such as government offices and large corporations. They are anxious about being independent and want someone to help them. Or, they want to live as a parasite with someone else to provide for them. The proverb "A parasite is the shadow of a big tree" clearly shows the situation in this area. The fact that people want to choose a big company when they start working is one example of this. They are anxious about being exposed to the outside world by themselves, so they try to rely on a strong country like the United States to protect them. They try to take advantage of those who are strong and have money, and have a strong sense of entreaty (for example, they try to get the government to share as much of the public works budget as possible). A feminine personality that cares about self-preservation and prefers to be protected and escorted around at all costs.

(vs. the masculine character: self-protective and self-protective. Based on self-help.)

(14) "Being authoritarian. Not allowing criticism or rebuttal.

Susceptibility to authority and branding. Be authoritarian. Be a culture of flattery and pandering. For your own protection, call someone who seems to have a little bit of authority, someone who forms the mainstream, a teacher or doctor who belongs to an institution of intellectual authority such as a university or hospital, and call them "teacher" and follow them and peck at them. They think that if they, too, walk behind those in authority, they are safe and can be dignified. Or thinking that if you listen to someone in authority, you'll be okay and sure. Wanting to seek a greater outside entity to assure you of your safety and the correctness of your decisions. If they seem stronger than you, you will be flattered and flattered, but if they seem a little weak, you will instantly become stronger, forcing them to do a job they don't like or blackmailing them into doing something that looks like blackmail. Wearing well-regarded brand-name goods to make themselves look authoritative and elevated. Worshipping the writings of Western powers as being authoritative. Believing in the theories that are considered to be inerrant if you believe in them, as if they were religions, and refusing to admit to disagreeing with them. To be willingly colored by a powerful being who has pushed you down and overwhelmed you. Or blindly following and asking for help. Not allowing backbiting, criticism, or rebuttal of teachers or seniors on the grounds that it undermines the sense of mutual unity and greatly damages the prestige of the one being addressed, and forcing absolute obedience. They are feminine in that they try to lean on authority for their own protection.

(vs. masculine character: shielding oneself from authority, seeking and preferring to exercise freedom of criticism and dissent.

(15) "Safety and self-preservation are paramount. Being insecure. Being regressive. Avoiding risks and challenges. Lack of originality.

Safety first, self-preservation first, a strong sense of insecurity, timid and regressive. Not adventurous, aversion to venture. Fear of failure. Can't do anything without a precedent. Lack of originality. For example, in the humanities and social sciences, they are only following the Western theories. Lack of willingness to create a new theory by overcoming existing theories. There is too much power of assimilation and unification with the existing theories. They are reluctant to embark on the unknown because they are afraid of making mistakes. It is safer to follow the Western pioneers than to be at the forefront. They don't want to do something dangerous, risky, or unknown and new. They don't want to be guinea pigs. Hate the more dangerous and windy first place and try to take the safer and easier second place. Trying to be a good follower by just following along rather than being the harder leader who needs to lead everyone else ahead of time. Hate challenges with all your heart. Once you fail, it's hard to fight back and try again, a loser's game. The system is set up so that if you don't get into a large company or something like that as a new graduate, you're treated as a graduate and can never get in again.

The yoke of backwardness, where Japan's science and technology always lags behind that of the West, is related to the strength of femininity, which is related to the strength of insecurity, safety-oriented, regressive and precedent-oriented, which is evidence of the strength of women in Japanese society.

(vs. masculinity: being willing to take risks without regard to safety and self-preservation. Being creative.)

(16) "Precedent and tradition bias. You must be good at making small improvements and refining precedents. Tight seniority and juniority relationships.

They are good at learning, digesting and absorbing precedent knowledge and know-how. During the Meiji Restoration, for example, they were able to absorb and learn new knowledge from Europe and the United States quickly, and succeeded in making it their own. Keen to learn about precedent-setting knowledge and know-how at schools, cram schools and prep schools.

The level of hierarchy is determined by the degree to which you have accumulated precedents and traditions. The more precedents and traditions one has, the higher one can be in the group or organization. The seniority system and senior-senior relationships are tight. Old-timers like the bureau are dominating the group or organization. Bullying of newcomers is commonplace, and the status of newcomers in any organization is low. The mother-in-law-in-law relationship in the family (in terms of the degree of mastery of the family style, the mother-in-law is the senior, the wife is the junior and the newcomer. To be familiar with. Those who possess precedent-setting knowledge and skills are considered great without reason, while originality, which is considered to be more abundant in young recruits, is not valued. This is because, in order to put safety first and avoid taking unknown and dangerous paths, a wealth of empirical knowledge is required as a precedent for action to be taken, and those with more seniority have more empirical knowledge as such a precedent.

They are more adept at surpassing, competing with, and overthrowing the original by absorbing and learning from the original precedent that someone else has already accomplished ahead of them, steadily building on and refining their minor improvements, and gaining a competitive edge. Feminine character, in that it avoids unknown dangers and seeks to follow only the precedent-setting path.

(vs. masculine character, in that it is not concerned with precedent and convention, but actively disrupts and criticizes and tries to create new knowledge on its own and disseminate it universally.

(17) "Backward, status quo
(17-1) "The thinking is traditional, feudal, and backward.
(17-2) "I like no competition, no wind, stagnation, and the status quo (like vested interests). A

preference for constancy.

(17-3) "Resisting the influx of progressive ideas from outside, but once they are broken through, they accept them with acquiescence, but when the influx stops, they revert back to their old ways of thinking.

The ideas are traditional, backward, delayed and feudal. The old guard, such as the mother-in-law and the bureau, are so great that the newcomers cannot surpass the old guard. Tied to old traditions, with an unrelenting emphasis on precedent, tradition and the status quo. To crush all new attempts at internal progressive progress within the group, seeing them as dangerous. This can be described by the term "mother-in-law spirit". The newcomers dislike the competition that may overtake the old-timers after them and try to protect the existing order of tranquility. They don't like to make waves, preferring no wind, calm, stagnation, and nothing at all. Preferring the constancy and maintenance of vested interests and the like.

Resisting the influx of new foreign cultures, but accepting and following them unconditionally when they are overwhelmed or broken through. They see the arrival of progressive Western culture and institutions as a black ship coming in from the outside, and they resist it with caution and expel the expelers, but when they are overwhelmed or broken through, they follow their progressive thinking almost blindly, like the iPhone. Unconditionally and uncritically following, adopting, imitating, and improving new and progressive ideas, ideas, and products that are irresistible and cannot be produced by one's own efforts. Bragging about the results of their initiative and adoption to others. To resist the intrusion of outside (progressive. Resisting the intrusion of ideas, but once they are broken through, accepting and swallowing them with acquiescence, similar to the fertilization relationship between the feminine (Japanese) egg and the masculine (Western) sperm. (Egg-like behavioral patterns.)

However, such progressive, new, competitive attitudes only stop while there is a prevailing new idea from the outside, an influx of new ideas, and the need to deal with it arises. When the influx of new culture from the outside stops, we return to the original windless calm, status quo, vested interest-preserving disposition. A preference for something much more constant and enduring, like the emperor's system. Aversion to change. The essence of Japanese society, of delay and feudalism. It lies in the female, maternal nature of the Japanese society, which is determined to avoid dangers and challenges, and to dutifully follow a safe precedent. This is more pronounced than in progressive Western societies.

(vs. the masculine personality: progressive and untraditional in thought. A preference for competition and change. (18) "Active welcoming and development of progressive ideas from the outside, from the beginning.

(18) "Respecting shame and vainglory. Hiding internal problems from the outside world. Concealing the truth. Preferring cleanliness and rhetoric. Silence in official and public statements. A culture of shame that is very concerned about the way others look at and evaluate you. Being actively concerned about what others think of you and trying to make others think well of you, taking care of things and acting out to get people to think well of you. Being a beautiful woman from all sides and trying hard to make a good impression on the country around you. Being concerned about what people think of you and whether they like you or not. Prolifically flattering and playing nice so that people around you will like you. Busy trying to improve their impression of their surroundings by being too attentive and outward-looking. Being very concerned about one's looks and physical appearance. Constantly worrying about what people think of you. A strong feeling that other people are watching you. Acting in a vain manner based on the gaze of others. Being in a "culture of glorification. Being too self-conscious about how one is seen by others. Women do more makeup and clothing checks based on the assumption that others will look at them.

Trying desperately to hide from the outside world that they or their group has internal problems. They try to pretend that there are no problems. Trying to look good. Trying to be good outwardly. Trying to be "coy". Fear more than anything else of causing a ruckus and spreading bad rumors about yourself. Women are more likely to manipulate their own impressions, such as hiding their problems, in order to outwardly make themselves look good and be accepted.

Instead of hiding and talking about the truth, the truth, and the inner workings of the matter, because

they think it will cause a stir if it is known, they try to muddy the waters with bland, superficially convenient, pretentious discussions that are far from the truth. Preferring to use pleasant rhetoric and slogans that are sensibly beautiful. Our inability as a society to speak the real truth. Good examples of this are the Imperial Headquarters announcement during the Pacific War, the concealment of information during the Fukushima Daiichi Nuclear Power Plant disaster, and the cover-up of children's illnesses by parents with mentally disabled children. The same women who have covered up the truth about the insidious nature of women's societies are the same ones who have covered up the truth about the insidious nature of women's societies.

Silence without speaking up in an official, public forum. Or, to speak only in the manner of a good girl or a pretender who panders to the masses of the moment, in the form of a token, safe statement. To speak out actively and freely only in a somewhat informal, non-public setting. Speaking in public scrutiny creates a public liability for what is said, so for the sake of self-defense, they do not say anything, but only chuckle in silence. Or they are uncomfortable speaking freely in the presence of a large number of people with whom they are not intimately acquainted. Being unable to speak freely except in a close inner circle. Speaking out in the presence of many people would attract the attention of everyone, and they are too embarrassed to speak out because they are afraid of being laughed at, and they can't speak out because of the eyes of others. Be shy. Being able to speak up when it's in a private small group.

(vs. the masculine personality: they do what they think is good for them, unashamedly and unapologetically, without regard for public opinion. Being willing to present information openly, while valuing internal privacy for security reasons. (Making controversial statements that are toothless in a public forum.

In relation to the culture of guilt/shame as advocated by R.Benedict in The Chrysanthemum and the Sword.

Men must be the "sex of sin" (the gender of sin). They feel guilty for doing something wrong, even if someone doesn't see it, and they feel guilty for doing something wrong and act to make amends. To the point of feeling guilty alone and alone, independent of the trends around them, being dry and the foundation of the culture of sin (masculine culture).

Women must be the "gender of shame" (gender of shame). They are wet and form the basis of the culture of shame (feminine culture) in that their feelings of guilt depend on the presence or absence of the eyes of the people around them and their movements, such as "Red light, it's not scary if everyone crosses it together. A strong sense of being "seen" by others and a preference for makeup, clothing, and fashion that is self-promotional, based on the assumption that others will look at them. Japan has become a society based on a "culture of shame" because the "gender of shame = women" dominates the foundation of the society.

(19) "Emphasis on consideration and attentiveness. To be reserved, withdrawn and isolated. Emphasize the importance of being emotionally sensitive and attentive to others around you. Emphasize the importance of treating those around you with warmth and compassion. Try to realize a society filled with warmth. They tend to avoid negotiations with their neighbors on an individual or family basis, and tend to withdraw or isolate themselves from each other, because they are reserved in not bothering each other or the others around them. They tend to be weak in social integration. This can lead to a society where people are not connected to each other. Women are more attentive to detail in their surroundings.

They tend to be more direct, less considerate and attentive. They don't hesitate to speak up and say things. Aggressive in negotiating.)

(20) "A preference for cleanliness. (20) "Preferring cleanliness.

(20) "Preferring to wash off and cleanse one's body and mind. Aversion to dirt and defilement. To be clean and to like to be clean. Preferring clear water in rivers and streams. Being very fussy about the etiquette of whether or not one's breath smells to others. Being very concerned about whether one's (other people's) dirt or defilement will not be passed on, transferred, infected, or have an effect on others. Preferring to wash one's hair and body in a haphazard manner in an attempt to present oneself as unclean, clean, pure and good-looking to others. Preferring to "misogi (purifying)" oneself by entering a stream of clean water to cleanse one's mind and body of dirt and impurities. Preferring to take a bath. Trying to "let bygones be bygones". Preferring to wear white clothes for rituals like a New Year's miko costume. Thinking the same way as the middle school girls who are so self-conscious about the dirt on their bodies that they have to shower and shampoo every morning to get rid of it. In order to protect themselves in a feminine, self-preserving way, they tend to live in close proximity to each other in a convoy, living together in a sense of unity, so that they are sensitive about whether the dirt of others in the vicinity (such as their own bodies) will not

get on them (others) or be contagious.

Being susceptible to new introductions. The whole society is easily sensitized in an instant to the culture of a new, overwhelmingly powerful outside force, or an emerging force that has succeeded in launching a new innovation from within the country. And the ancient cultural relics that they should have cherished until now are easily thrown away for two or three pennies in total replacement with new ones. The worship of Western artifacts and the abolition of Buddhism in the early Meiji era and the introduction of the Apple iPhone are good examples of this. Each of us tries desperately to keep up with the new authority and charismatic creations of the new and powerful culture, lest we be left behind. As a result, we see a phenomenon in which society as a whole switches to a new culture, shedding its old shell.
Each person is sensitive to the trends around them, desperately trying to keep up with them so as not to fall behind and be left behind, and trying to protect themselves by adapting to the powerful ones first.

(vs. the masculine character: they are tolerant of dirt and shower less often. They do not discard old, more original ideas when new ones are introduced. (Each must allow one another to go their own way.)

(21) "Avoiding responsibility. To suspend, avoid or postpone decisions and judgments. Be irresponsible. Preferring to act anonymously.
A strong tendency to avoid or shift responsibility. They are reluctant to take responsibility for their own actions, and try to reduce the risk to one person by making everyone jointly and severally responsible for the consequences of their actions. The popular adage, "If everyone crosses the red light, we won't be afraid," and the belief that we took responsibility for our defeat in the Pacific War with "total repentance" are examples of this. By doing so, we can avoid To be in danger of being held accountable for their failures. (Loss of social life.) Or, by adopting as vague an iridescent attitude as possible to decisions about things, we are better at making the blame unclear and creating an escape route so that we can escape responsibility. Or they avoid, suspend, or withhold the very decisions and judgments that create responsibility in the first place. They don't make decisions on their own and try to get someone else to make them. They leave the decision-making process to other people who can be responsible for it, and until that decision is made, they don't make a decision on their own, but take a wait-and-see attitude and continue to ignore the subject of the decision in a physical manner. By letting others make decisions for you, you impose the responsibility for decisions on others who have made them. When you move willingly, you are held accountable for your actions, so you don't move willingly and wait for someone else to be the guinea pig. I don't want to take responsibility for my own actions, so I want someone else to be a leader who will take responsibility for my actions. Postponing decisions and decisions. Being irresponsible.
Preferring to remain anonymous for fear of being identified by others to avoid being held accountable for their actions later on as evidence of their actions is left behind. They don't like to have evidence left behind; they don't like to have their personal information, real names and faces on social networking sites and the like.
When they fail, they don't want to take responsibility gracefully and prefer to make excuses to avoid responsibility.
Socially, being a feminine character who is easily excused from taking responsibility.
(vs. the masculine personality, which is based on personal behavior and cannot avoid responsibility. Rushing to make decisions and decisions. Responsible. Preferring to act in real name and show one's face.)

(22) "Emphasis on endearment, nurturing and compassion.
Emphasizing the importance of being fondled and accustomed to superiors in a group where members are deeply entrenched. As seen in the former Japanese military officers, even if they make a mistake, they do not take responsibility for it, but rather try to cover it up and get it over with with in a circle of friends. They are unable to coldly dismiss the person who has failed and want to show

him/her mercy. Extenuating circumstances make the punishment lenient. Aversion to coldness, preference for emotional responses, and femininity. Favoritism towards cute subordinates and students.

(vs. masculine: being cold-heartedly competent and unforgiving of failure.

(23) "Emphasis on prior agreement. Once agreed upon, it is difficult to change the flow and policy. Trying to move forward by inertia.
It is preferable to discuss the issue in advance among the stakeholders in a confidential manner and decide on the point of agreement in advance. Preferring to root out and collude with the stakeholders in advance. Suddenly making a new decision or proceeding with a new discussion without prior agreement will be met with opposition or rejection. Aversion to ad hoc, impromptu public debates in parliament or elsewhere, preferring to negotiate and build consensus in advance, behind closed doors with interested parties. To be feminine, preferring to harmonize with each other by gaining mutual agreement and approval in advance.
It is fundamentally difficult to change or overturn what has already been agreed upon and decided upon by all parties, and to change or overturn a policy or course of action at a later date. In the Pacific War, even if the results of the analysis that the war would be unfavorable came out later in the government, it was not possible to change the policy because the leaders had already agreed to go to war. To retrofit the numbers in favor of a policy once decided upon. Even if something untoward happens in the direction of the flow once decided to go forward, it will continue to go all the way due to inertial forces. A feminine personality that is afraid of artificially destroying the unity and rapport that has already been established by consensus.

(vs. the masculine personality, which prefers to build consensus through real-time discussion. (vs. masculine character: a preference for consensus building through real-time debate, and a willingness to change course quickly and boldly.

(24) "Pride (the degree to which one values looking good). Fear of failure.
(24) "Pride (trying to look good in front of everyone). Things. More than anything else, they are afraid of failing and damaging their pride in front of others. This is especially true in English and other language classes. When you see others fail, you make fun of them and launch an all-out assault and sack them, talk about them behind their backs, and touch them around, but you're really afraid of failing yourself in front of the public. They can't tolerate failure as an everyday thing that anyone might do, and they incessantly blame the failures as an object of daily exasperation. They avoid repeating their mistakes by trial and error, and look around incessantly for someone who has succeeded, and when they see that they have found it, they imitate it en masse. They should take that successful example as the ultimate correct answer, an inviolable object of faith, and improve upon it, and immediately reprimand those who deviate even slightly from it for making errors or mistakes. A feminine character that sees itself as important and noble and is unwilling to allow itself to be hurt in the slightest.

The masculine character is not afraid to make mistakes. He is proud of his own competence.)

(25) "Closedness and exclusivity are strong. Strong sense of interior and exterior. There is an entrance exam. Preferring to adopt a blank slate. Thinking is inward looking. Has a strong sense of entrapment. Being inwardly flexible and considerate. Trying to get things done on their own.
The social groups they form are closed and exclusive. Strictly distinguishing between the inside and outside of the group and closing the door to strangers. For example, in central government and large corporations, most of the opportunities for hiring new graduates are provided by batch hiring, and the door is only open to young people who are not yet a part of any social group (such as customs and organizational culture), and the way for full-scale mid-career hiring is closed to them. This is the act of building a strong bond within one's own group ("us") that maintains its purity of blood, in opposition to other groups, and of building up internal connections. It is a closed society where people are firmly united only internally, without allowing outsiders to enter. They try to stick to their close, socially secure relatives and inner circle. They are very cold towards strangers. Lack of

openness. They are so absorbed in inward conversation and getting along that they do not care much about the outside world. Their thinking is inward-focused. The prototype of this group is a friendship group of junior high school girls and high school girls. They appeal to the outside world to show how close they are with their inner circle, and at the same time, they insidiously bully and discriminate against the members who are not in the circle, so that the outside world cannot see them. Because of the way our society is structured, if you are left out of the inner circle or cut off from the village, you have nowhere else to go, so everyone tries their best not to be left out and takes care of the other group members.

Once you are in a group, you are required to stay in it (no cheating) until you are no longer useful due to retirement or restructuring. The strangers are required to behave themselves. They feel unsafe because the outsiders behave differently from them, they do not know what they are thinking, and they feel unsafe because they are afraid that if they are with them, they will violate the customs and morals of the group to which they belong. Bullying mid-career recruits, forcing them to treat them in the same humiliating manner as newcomers, or trying to keep outsiders out, like temporary workers, only temporarily or partially touching their own organization in the first place. In this case, the feminine concern that the tolerance of strangers is detrimental to one's own preservation is a factor in the creation of a closed climate. This closedness is similar to women's preference for maintaining a sense of unity with others, in that they prevent strangers from entering their own family group in order to maintain a sense of unity within it.

People have an "internal and external sense" that believes there is an internal and external to everything. And an emphasis on the sense of "entering" (entrance), which is the transition from the outside to the inside. Trying to enter everything anyway, trying to get in and get them to let you in. The consciousness of "entering" arises only when the other party or object is closed. The Japanese people's obsession with "getting in" is a sign of the closed nature of their society and group. (In an open society like that of the West, people's "sense of inclusion" or "sense of getting in" is considered to be weak. All things call for an admissions process that makes it hard to get in. The purpose of life is to get into a closed space (civil servants, big companies, prestigious schools, etc.) that has a richer, more nourishing internal reality compared to the outside world, which can be compared to an egg, whatever it may be. To be let in. (To be part of, to blend in, to be integrated.) The system must be designed to make you feel privileged and rich by doing so. To be prone to bragging to those around you that you have been let in that way.

To allow only those who are solid white to join. To dislike the adoption of colored persons. (The person had been a long-time member of some other group.) Preferring the adoption of a white, blank outfit by a bride or in a company or government office of an uncolored graduate student of a particular organization. Not to be newly recruited into the group (company, government office, family of the bride-to-be…) unless they show an attitude that they will remain in a state of uncolored innocence, or that they will ruin all the colors they have been wearing (once they are socially dead) and will be dyed from scratch into a new color of the organization they belong to. The newcomer must not disrupt the existing colors of the group. Respecting the harmony and integration of the newcomer with the existing colors of the group. The darker coloured person attached to the group is the senior and the lighter coloured person is the junior. The longer one remains in the group, the darker the color he or she becomes. It becomes more and more difficult to move out to other groups as a result. Think of it that way.

They want to set up a very strict entrance examination for outsiders to join the group, just like the entrance examination in schools and the entrance examination in companies and government offices. It is very difficult to get into the group. However, once you get through the rigorous entrance exam and are admitted to the group, you are immediately treated as if you were in your mother's womb: flexible, cushioned, flexible, warm, full of convenience and privileged. A flexible, flexible, and considerate attitude toward close relatives and insiders in government offices and other places, and a rigid and uncaring attitude toward outsiders that is by-the-book and lacks consideration for convenience. We will only disclose our true feelings and opinions (true intentions) to our close relatives. To outsiders, we only show our superficial and superficial feelings and opinions (tatemae).

Inward-looking thinking is widespread, with little interest in the outside world, such as outside the country and the outside world, and is concerned solely with matters within the group to which one belongs.

They have a strong sense of entrapment. There is a strong sense of confinement within the group

and a sense of inaccessibility.

There is a strong sense of confinement within the group, a sense that it is difficult to get out and about, and a desire to do everything on their own (within their own group), without relying on outside sources for human resources or other resources. Trying to do things in our own group without leaving it to other groups. As a result, similar organizations and outputs tend to be generated at the national level (e.g., the dual administration of the kindergartens of the Ministry of Education, Culture, Sports, Science and Technology and the nursery schools of the Ministry of Health, Labor and Welfare).). Not to consider other groups as rivals and not to rely on them (because they are closed to each other). (They are closed to each other and cannot be relied upon. Trying to be self-sufficient and self-sufficient and self-contained within your group. Preferring an all-in-one model with all the features and functions, like home appliances and cell phones.

Indifference to outside activity other than what is found to be a US military aircraft flying maneuvers over their airspace or intruding into their territory, thinking that they don't care what happens to them. A complete indifference and coldness to the existence of others and other groups other than those that directly invade their territory and airspace. Or, if they pay taxes, from their own companies or households to the state or something else, they think they have contributed outside of their own jurisdiction and are indifferent to how they are spent.

(vs. masculine personality: being open. Being within the open space and therefore not having much distinction between inside and outside. Moving out and in is a common occurrence. (They are good at outsourcing, acquisition and selling.)

(26) "They are highly passive. The subject of action is unclear. Lack of initiative. Seeking the lead of others. Likes to be stationary and immobile.

The action taken is passive. Being passive. They don't take action on their own, postpone decision-making, and only when they are encouraged by others or pressured by foreign countries do they take action "by necessity" and are dragged along by others to make decisions. Lack of independence. Being regressive. Preferring to be stationary and immobile, as seen in the belief in "O Fudo-san. Evading responsibility, assuming that one is not the cause of the action. It has the same roots as the men and women in relationships, where it is almost always the men who take the lead in proposing marriage or approaching sex.

There is no initiative. It is a culture of waiting. They don't take the initiative and try to get someone else to do it for them.

To avoid clarifying who is responsible for the action, they do not make the subject of the action clear. Omit the subject and express it. By not making the subject clear, we should appeal to the strength of unity and synchronization with the surroundings, psychological calm, harmony, and the comfort of stillness.

When someone hits a critical point, they are unresponsive or deliberately make-up to muddy the waters, make a joke out of it, ignore it outright, or try to change the subject to something irrelevant.

(vs. Masculine Character: Being active. Clear and proactive in their actions. Willingness to lead others. Likes to move around. They should immediately launch a fierce counterattack at the point of attack.

(27) "They are fond of mutual surveillance and whispering. They like to spread gossip about others. Lack of privacy.

Mutual surveillance is in full swing. Being busy checking on each other and others around them to see what they are doing. Lack of privacy. Spreading rumors and talking about others behind their backs. Being fond of that. Or, preferring to snitch on authority figures or authorities. ("Sir, Mr. _____ is hiding and _____ in a school classroom! (And to tell people that they are not the target of such rumors and innuendos). Constantly trying to be defensive and stay in a safe zone to avoid being the subject of such rumors and innuendos.

(vs. Masculine Character: Indifference to what others are doing to each other. Busy with one's own affairs. Respecting privacy.)

(28) "Correspondence is indirect, soft, and distant.
The response is indirect and insidious. In order to maintain a sense of unity and harmony as much as possible, they do not like to be direct and explicit in their criticism of others. They do not express their opinions directly to others, but rather try to communicate their thoughts and feelings to others. Preferring indirect and far-fetched expressions in an attempt to soften their expressions. Criticizing and ignoring others who are unaware of the true meaning of such indirect expressions as dull, or bullying or being mean to others in a way that is difficult to understand behind their backs. It is soft but insidious, as if to close their necks with a cotton ball. Pulling someone down in an indirect, insidious way without telling them directly.

(vs. masculine personality: direct and hard in response and manner. Advising directly.)

(29) "The response is short-sighted, ad hoc, individual, and localized.
The response is short-sighted and ad hoc. They are so focused on immediate places and immediate matters in time that they lack the long-term, far-reaching plans and perspectives to control the future and the world as a whole. Pay only attention to what's going on around you. It is easy to get caught up in one's own narrow, individual cases and interests and become localized in one's view of things. It is difficult to say that "~'s theory is not correct because it is different from one's own" (i.e., "~'s theory is not correct because ~ percent of all the theories do not apply, or because it is logically ~").). Self-centeredness and inability to see one's surroundings. They are not good at making decisions based on a bird's eye view of the whole. They don't consider the benefit of the whole, such as the acquisition of land for a road, and they push their own individual interests to the side.

(vs. masculine personality: the response is long term, planned and universal.)

(30) "The response is hysterical, emotional, and unscientific. Emotional response.
The response taken is hysterical, emotional, and affective. Unable to calmly analyze a stimulus from an opponent, and unintentionally squealing and becoming emotionally agitated by the entire group, losing control of the situation and acting in unexpected and unexpected ways. (such as the attack on Pearl Harbor during the Pacific War) Acting with a sense of unity with the other person or not, and using likes and dislikes as a guide. Not being able to confront an opponent objectively and shunting them, and responding to them with emotional likes and dislikes. (e.g. calling the U.S. and Britain devils during the Pacific War) Unable to see things from a distance, valuing a sense of unity with the subject, and having a non-objective way of looking at things. They don't like the science of perceiving things and situations calmly and objectively, and they prefer the theory of mentality, perseverance, and effortlessness that nothing is impossible if they put in a lot of energy and effort to achieve anything. Preferring feverish guidance from teachers and others. Maintaining a strong subjective and emotional attachment to a subject that should be calmly shunned and evaluated, such as academic theory, and reacting emotionally when criticized.

(vs. masculine personality: the response is calm, objective, and scientific.)

(31) "Small scale. High definition.
The scale of what you do is small. Demonstrates unparalleled strength in matters that require fine tuning and nerve-wracking precision, such as the design and assembly of small precision components, which require high definition and high accuracy, unparalleled in the world. A detailed perspective, like that of a corner of a heavy box, is required in college entrance exams and the like, and they are producing young people one after another who have adapted to it. He is good at creating small, weak, soft, "cute" and sexy "moe" beings one after another in anime and comics. She is not good at writing grand, spectacular epics that go around the heavens and earth, and prefers to write about small, condensed, boxy worlds, like haiku. Smaller, prettier things are more preferred by women and are better at creating them.

(vs. the masculine personality: the scale is more broad, the details are less nerve-wracking, and they are more sketchy.

(32) "Preference for density, cramming, and concentration." (vs. masculine personality: a preference for high density, cramming, and concentration.
Preference for high density, cramming and concentration. Trying to cram as much of the space available to individuals as possible. Aversion to spaciousness. Taking packed trains for granted. Preferring to cram sushi and food into heavy boxes. Emphasizing the cramming of knowledge into children in education. Preferring to be concentrated and dense in the Tokyo and other metropolitan areas. Women have a greater preference for overcrowding than men.

(vs. masculine personality: preference for low density, space, freedom, and open space. Preference for dispersion and diffusion.)

(33) "Rigorous, precise.
Preferring rigor, strictness and strictness. Japanese society, government and companies are much stricter than international standards, such as drug licensing and approval (strict, rigorous). Japanese society, government and companies tend to use more stringent checkpoints and test values than international standards.
The reason for this is that women tend to think that stricter screening is necessary to make their products safer and more secure, and that they are overly concerned about the possibility of risk and overly demanding of safety and security. Another reason is that women are too reluctant to take responsibility when a risk occurs because the test values were set too low, so they excessively demand that there are no mistakes, faults, points to exploit, gaps or points to be deducted. The root of this mentality is the same as that of a mother-in-law who is fussy about her daughter-in-law's behavior and scolds her severely, which can be called the mother-in-law's mentality.
Preference for accuracy. They are too precise to time. She puts a lot of emphasis on punctuality and being on time. It is commonplace for trains to depart on time, even during rush hours. Or, with the introduction of radio-controlled clocks that do not deviate by even one second, buses in the metropolitan area usually depart at exactly 00 seconds before departure. Or TV news programs, or other programs that are structured on a second-by-second schedule.
(vs. masculine personality: an obsession with logical, theoretical accuracy and rigor, such as computer design.) Paternalistic accuracy and rigor orientation.

(34) "Being right, correct, argumentative, perfect, flawless, intact, intact oriented, and subtractive.
It is self-evident from the beginning that there is a right answer to things, a perfect, perfect state of affairs. Attempting to do only what is considered to be the right answer. Insisting on being right and uncritical. Fear of being wrong. Striving for perfection or a perfect score on a test or something else. Fear and reluctance to get yourself hurt or flawed. Trying to judge people and things by how far downwardly they are from a perfect, intact hundred-point scale, or by the difference between them. A subtractionist approach to evaluating people and things by subtracting from a hundred points. Emphasis on being safe and without flaws. Even if the object of evaluation has outstanding merit, if there are flaws or shortcomings that cannot be overlooked, it is easy to give a negative evaluation. Aim for perfection and practice as much as possible. If you fail in something, or if you don't find the right answer right away, if you get lost, you will immediately become scared and confused, and try to go backwards, not to go further, but to go backwards. If you are lost, you will be frightened and confused, and you will not try to go further than that. It is based on the feminine psychology of putting self-preservation first, which is to seek and master only the correct and safe path in order to find the inner truth.

She fears that her mind and her belongings will be damaged, even if only slightly. They try to take every possible measure to prevent scratches on the LCD of the smartphone they bought, with protective cases and sheets. My car, for example, is intact and shiny, preferring to wash and polish it up. Avoiding interactions and interpersonal relationships with others that could hurt you, so that you don't have emotional scars on yourself, and tend to withdraw from them. A feminine psychology that dislikes the act of hurting oneself or one's loved ones, which is negative for one's own self-

preservation.

(vs. the masculine personality, which actively seeks to identify and evaluate the strengths of others rather than their weaknesses, and tries to use them to their advantage. Even if a disadvantage is found, if the advantages outweigh the disadvantages, they are employed.

(35) "Preferring to act as a unit and act at once. Being managerialist and control-oriented. Preferring checks and balances and long periods of restraint. Not allowing free action.
Requiring groups and other members of a group or other affiliations to act in unison. Individuals are not allowed to act freely and selfishly within the group. They like to control, regulate, tighten and bind the members of the group through education and other means. They try to determine, constrain and restrict the individual's attempts to act freely as selfish. Or, even if the person who acted out of the group asked for help, they coldly shun him or her and do not help him or her as if he or she were acting on his or her own. Leadership at school or other group activities, preferring to act in unison, preferring to wear matching uniforms and badges together. Preferring to obtain or exercise the authority to obtain or exercise permission to allow or prohibit others to act at will, such as in government offices. Being jealous of the freedom of others around them to behave as they wish, and wanting to regulate, check or restrain and cripple the behavior of others for long periods of time. They are afraid of being given freedom as they are at a loss to know how to act, and deep in their hearts they want to be inconvenienced, to be told what to do, and to conform their behavior to others. The slave nature. A feminine personality that values the sense of unity that being controlled creates among group members and the sense of unity with others.

(vs. the masculine personality, which favors discrete individual behavior. Limiting management control by others. Allowing free action.)

(36) "Preferring superiority and subordination. Preferring to be submissive.
A preference for superiority and subordination. Respect for unity among superiors and subordinates. Disliking a subordinate's insults to one's superior or subordinate, which undermines the sense of unity between superiors and subordinates. Preferring a person who listens to superiors and superiors without objection, a person who obeys his or her superiors' orders sincerely, faithfully, and sincerely, a person who acts in accordance with his or her superiors' instructions, and a person who voluntarily follows his or her superiors' wishes. To obey or try to obey one's superiors. Attempting to faithfully follow the rules set by one's superiors, such as the state. Being feminine in that one values the unity that is created between superiors and subordinates, and values mutual unity.

(vs. the masculine character: rebellion, defiance, dissent, and preference for one's own way.

(37) "Preferring the all-flowering, all-in-one, all-around, all-around, all-around beauty.
Preferring the all-flower formula. Not liking bias or being superior only in certain aspects. Prefer the versatility of being able to do everything. Prefer to be better than average in every aspect of the product or any other aspect. Prefer a product to be all-in-one and have all the features in one product. Prefer the product to be all-in-one and to be liked by everyone. The manufacture and sale of medicines and other products that are oriented towards the treatment of any condition, for example, gastrointestinal medicines mixed with antacids and digestive agents that work in opposition to each other. It has the same root as when a woman tries to use all the colors in her painting, without being biased towards any particular color. Trying to satisfy everything. This is the same as trying to satisfy everything. Disliking crippling specialists.

(vs. the masculine personality: They prefer products and other things that excel in a particular function and have no rivals. Prefer specialists who can make sharp decisions.)

(38) "To avoid prominence. (38) "To avoid prominence. To be standard, normal oriented. Passionate about revealing the identity and privacy of others who have done something conspicuous online or otherwise. Conversely, they try to refrain from taking prominent and conspicuous actions that make them more vulnerable to external danger and exposure of their own privacy, or that disrupt cooperation and harmony with others. Trying to be normal and standard. Trying to be an ordinary person (ordinary people), like a nerd, who doesn't like to be treated like a special person. Hating to stand out from the crowd for one person. When you want to stand out, you try to stand out with others around you and at the same time, like a hidden trick at a party or something. If you act alone, you will stand out and get beaten up in some way, so you will not take any action on your own and try to be idle. When someone else has the courage to act, they take advantage of it. Being a feminine personality who is afraid to float away from the group by sticking out.

(vs. masculine personality: trying to stand out. Attempting to stand out with a strong personality. To seek singularity.)

(39) "To want to distinguish or discriminate between the center and periphery. To orient everyone to the center, the center, the city center.
(Like a group of wet liquid molecules) The concept of center, center, and center formation is strong. The difference between the center, center, and the periphery and the provinces is large. (Like dry gas molecule groups, in the West, the concept of center, center formation is weak because it is scattered and dispersed. There is not much of a center. There is not much difference between the center and the periphery.) Everyone tries to gather in one place. They try to concentrate their existence in the center. The center of the city tends to be overcrowded. People try to concentrate in the center of the city for commuting to work and so on. This is a feminine way of thinking that gathering together is more advantageous for self-defense, just like a convoy, and that the closer you are to the center, the less exposure you have to the outside environment and the more advantageous it is for self-defense. They believe that they want to be in the center of everyone and attract the attention of everyone. They have a strong sense of being centered and peripheral. There is a strong tendency to discriminate between the center, the center and the periphery. The gap between the capital city of Tokyo and the rural areas is huge. People who live in the center of the city tend to think that they are the center of the world, that they are great because they are at the center of the world, and that the center of the city is great and the surrounding areas are inferior. Treating the people on the periphery as discarded stones in order to protect the center, the mainland, as in the Japanese military's response to the Battle of Okinawa.

Women, motherhood, wet people, individuals, and groups try to make themselves and their country the center, the center, the center, and the center of the world, a larger group. Preferring to be central and warmly protected by those around them and being able to command the periphery. Focus on the center. Attempting to be central and centered.

(vs. the masculine personality: the desire to be diffused and distributed universally across an undeniably global area. The male, paternal, dry person or individual aims at the indefinite, universal, grooving infection, extension, expansion, and spread of the center, of his or her own and his or her own culture and directive. Orienting itself to spread, spread, spread, spread all over the world like the air and gas of a gaseous body. (To behave in the same manner as the flu virus that is spread and transmitted by air.

(40) "Preferring to talk behind the backs of others and badmouth others. Preferring to look for faults, rough edges, and dragging others down. Negative, negative, insidious, and insidious in thought and deed.
They are interested in the negative aspects of others and are incessantly seeking out the faults, failures, and shortcomings of others. We are a "failure society" that likes to put others out of their depth. They can't stand that others are above them and are obsessed with looking for negatives to pull them down. They prefer to spread bad gossip at school and at work, talking behind the backs of others who don't like them and aren't there to do so. In doing so, spreading a negative opinion of

the person in question to others, dragging them down and trying to do great damage to the person in question. Negative, negative and demeaning in thought and manner. At a banquet, for example, people who are not present at the party talk bad about others who are not present, and everyone present tries to unite with the absent person who was bad-mouthed, using him/her as an excuse. On the other hand, when they are present, they are very backwards and forwards, cheating by saying bland things to their face, giving each other apparent compliments, and pandering to each other. They don't directly attack people they don't like, but indirectly drag them down by teasing them from around them. They are insidious and insidious in their approach. They try to find faults and flaws in others.

The character of the masculine personality: to find the advantages of others and to praise and encourage them positively. To compete fairly and squarely with one's rivals.

(End of list.)
The correlations and similarities between Japanese society and women's society are shown by the fact that both the Japanese personality and the feminine personality share the same liquid molecular movement pattern, as explained in the documentation section.
This liquid molecular movement pattern (liquid type) can explain most of the characteristics of the society traditionally regarded as Japanese.
Living in a Japanese society dominated by women (a gender that acts on liquid, liquid behavioral principles) is the same as living in a liquid, or, as it were, underwater. The feeling of suffocation, of not being able to breathe, is remarkable.
One of the reasons for this behavior is that the Japanese people are sensitive to self-preservation.
At its core, the behavior of women, a biologically valuable sex, is one of safety first, risk avoidance, fear of failure, and a high level of anxiety.
Women act as a living jewel, a precious commodity, protected by their bodyguards (men), who prioritize their own self-preservation as their top priority.
For an explanation of the nature of women as a "precious and protected sex", see the author's other works.
Such biologically valuable gender-feminine behavior is characteristic of Japanese society as a whole. Japanese people are sensitive and insecure about their own self-preservation, and they are feminine in that they prioritize safety and avoidance of danger and failure. They do not cross any dangerous bridges themselves and are averse to venture capitalism and adventure. The reluctance of Japanese banks to lend to venture businesses is a typical example of this.
Each of the items on the above list is supported by women as a valuable gender because they are safe from the isolation and lack of help from others when they are all together and in a group. We are less likely to be alone and isolated if we form a group, a convoy, and keep each other in check.
As a biologically valuable sex, it is better suited to women who remain in the center of a safe herd.
Each of the contents of the above list is in some way consistent with the self-preserving tendency that women have to protect themselves, to be safe, to avoid danger, to have someone to protect them, and to avoid anxiety.
As we have seen above, Japanese society is a woman-friendly society, driven by feminine values.
Japan is a matriarchal society with strong maternal power, while the West is a patriarchal society with strong paternal power.
The difference in the behavior of those in power between Japan and the West may be due to the fact that the patterns of power exercised by women in Japan are different from the patterns of power exercised by men in the West. (The different ways of being a superior.
In Japan.
In Japan, the way they exercise power is.
(1) Collectivism.
(2) Emphasis on personality itself (It is important to be favored by the superior. Emphasis on pampering and nuzzling the superiors.
(3) Those who win the race for synchronization (with the trends) will be promoted to the top.
(4) An elder who has accumulated a lot of precedents will be dignified.
(5) A preference for authoritarian obedience to superiors.
(6) One person's failure to do so is also held in solidarity with those around him or her.
Thus, being wet and feminine.

How did Japanese society come to have a feminine character? This is related to the fact that Japan is a typical rice farming society.

In the process of establishing a rice farming society, wet and liquid modes of behavior were required, such as simultaneous actions by groups of people to plant and reap rice, settlement and settlement in one place, establishment of close interdependence with others in terms of agricultural water use, and high population distribution through intensive agriculture.

For an explanation of dry-wet, gaseous and liquid behavioral patterns, see the author's other works. Women were born with wet and liquid modes of behavior (men innately acquired dry and gaseous modes of behavior, such as individualism and liberalism), and women's power was strongly required for the wet and liquidization of society.

As a result of the strong female influence on the wetting and liquidation of society, a side effect of this push for wetting and liquidation of society was that the feminine modes of behavior, such as self-preservation and safety first, strongly infected men, leading to the "feminization" of men. As a result, the feminine behavioral patterns became dominant in Japan, enveloping the entire Japanese society and creating a society with a feminine character.

If Japanese society as a whole, or even the country as a whole, is personified as a single personality, it can be understood as a woman or a girl.

(1) Not making a clear decision by oneself, keeping an ambiguous attitude, and cunningly postponing a decision.

(2) She does not take action on her own and is passive and regressive.

(3) To follow the major currents of the surroundings, being carried away by the atmosphere of the moment.

(4) Hysterical (e.g., in the Pacific War, unintentionally curling up and repeating atrocities).

(5) Decision-making is emotional, irrational, unscientific, and spiritualistic (e.g., wielding gut feelings).

(6) They are solidly entrenched in their own people and close their doors to foreigners, refugees and other strangers (closed, exclusive).

(7) They are concerned about what other countries think of them, and have an attitude of looking good from all sides.

(8) They do not stand at the front of the pack, as if they want to catch up with and overtake the advanced countries, but are constantly chasing after the advanced countries as the second-best.

(9) Only when external pressure from the U.S. and other countries comes into play will they take up arms (without external pressure, they won't move).

(10) They don't have a long-term perspective and are concerned with short-term trends and end up responding in a haphazard way.

The Japanese nation and society as a whole are acting with a wet feminine personality. The Japanese nation and society can be called a "women's society," "women's society," "female-dominated society," or "Yamato Nadeshiko nation and society.

(In contrast, Western countries can be considered to be viewed as male.

In Japan, men, too, are steeped in the colors of women. Japanese men are sensitive to self-preservation and have a feminine content that favors sticky, gloomy, wet relationships, such as parent-child relationships and naniwabushi. In addition, it is thought that the superficial despotic "strength" and "toughness" instilled by women, who are forced to take the role of protecting women, coexist together.

In summary, Japanese society has a strong feminine character and moves at the pace of women, and "(Japanese. In summary, Japanese society is strongly feminine and moves at the pace of women, which can be considered as "(Japanese) village society = women's society".

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Femininity in Japan's Education System

Japan's education system is generally wet and feminine in this respect.
The following are some examples of what can be called "wet" and "feminine" in Japan.
Wetness and femininity in Japan
Studying for examinations in Japan is
(1) You must be able to memorize a precedent of knowledge by heart. In this respect, it is precedent-oriented and wet. They do not have a chance to develop their own creativity. Limiting opportunities

to expand one's thinking into the unknown. That the unknown is a manifestation of a feminine psychology that we want to avoid because we don't know what is (or will happen) and are afraid of it.

(2) Being required to memorize detailed knowledge in order to solve a problem, which is a heavyweight corner of the box. It is more suitable for women who can memorize details than men who can only memorize coarse-grained knowledge.

(3) It is biased towards active passage. Not allowing failure (or failure) in exams, and feeling feminine and afraid of failure.

(4) It is difficult to get into the school. There is a great deal of surface tension, or closure, of the school organization to those who try to enter from the outside.

This means that the school organization has a maternal nature that values internal unity and homogeneity and closes its doors to the outside world.

(5) Selection based on the name of the school is predominantly based on the name of the school.

It is important to know which school group you belong to. The name of the school to which the candidate is admitted should be used to determine his or her character.

People are judged by the group they belong to, not by their personal attributes. Be collectivist and wet in that regard. Smells feminine, preferring group behavior in some way.

(6) Emphasis on relative evaluation and deviation.

Constantly trying to ascertain their position in the group. Comparing one's performance with others is fundamental. This is where the sense of others' eyes/shame comes into play. It is the standard to check each other's performance with others, which is a wet way of doing things.

2. Japanese schools, wetness and femininity

They prefer to match textbooks, uniforms, etc. with everyone else. Uniformity, homogeneity, and bad equality orientation are strong. These are all for women who are wet and prefer a sense of unity and sameness with each other.

They like to bind their students in detail, such as school rules. Against liberalism and being wet.

In the questionnaire survey, the respondents were asked which of the above "wet" characteristics (e.g., collectivism, closed-mindedness, precedent orientation, etc.) were more similar to their male or female counterparts, and all of them were regarded as feminine and feminine.

3. Academic Climate in Japan

The Japanese academic world is characterized by imitation of Western theories, a lack of originality, a prevalence of authoritarianism, sensitivity to trends, and a familial hierarchy between teachers and students.

The root cause of these characteristics seems to be an orientation towards safety and self-preservation, which is based on a reluctance to venture out on their own, to take unprecedented risks, and to venture into unexplored areas, all of which are based on feminine (feminine) values.

These scholars feel that they have had an intellectual adventure by rushing to follow Western scholars around the frontier they have already set foot in, and that they have followed them. This is not exactly what we call intellectual exploration.

The ultimate goal of academic study in Japan

In Japan, schooling has become a means of screening for future employment in central government and large corporations, deviating from its intended purpose of satisfying intellectual curiosity and acquiring knowledge useful for improving the standard of living in society.

The root cause of the educational distortions caused by Japan's entrance examinations is the closedness, puritanism, and puritanical nature of Japan's central government agencies and large corporations, which are only willing to open their doors to the outside world when hiring new graduates, and which do not allow students to change their social grouping midway through their careers It is believed that there is. Since students have virtually only one chance in their lives to get into these socially influential organizations, they scramble to acquire academic credentials and connections, such as school cliques, in order to successfully join their desired organizations.

The reason for this reluctance to let the stranger in in large Japanese social groups is that they dislike the stranger as one who is steeped in an unknown tradition that is different from their own, and have a strong orientation toward safety and self-preservation, which they try to keep to themselves by keeping to themselves in safe, trusted relatives. , that this can be said to be based on feminine (feminine derived) values that prioritize the preservation of the self.

(First published July 2000 -)

Japanese School Education and Feminine and Maternal Behavioral Styles

School education in Japan, such as elementary school athletic meets, has become a place to imprint wet feminine and maternal behavioral patterns on Japanese children, suitable for a rice farming village society.

It emphasizes the importance of belonging to a group, such as a class, a team or a club, to create a strong sense of unity, consideration and care for the members of the group, voluntary devotion to the group, and leadership that leads the group.

At the root of this is to instill in the students the sense that they will not be able to live with themselves if they are excluded from their group or driven out of it.

In elementary schools and elsewhere, female teachers play a major role in teaching such feminine behavioral patterns to children and in determining the basic character of children to be feminine.

(First published June 2012)

Gender Division of Labor and Male and Female Societies

According to world-renowned books on international comparisons of organizations (e.g., G. Hofstede), a society's high degree of gender division of labor is considered to be an indicator of whether it is a masculine or feminine society, with a high degree of gender division of labor being an indicator of a masculine society and a low degree of gender division of labor being an indicator of a feminine society. Japanese society, with its high division of labor, seems to be at the top of the list of masculine societies.
But is this correct?
A society in which the gender division of labor is high means that men work to earn money and women do not work outside the home but focus on housework and childcare.
Perhaps this view that the division of labor disappears as women become more powerful does not apply only to societies where women's authority in the home is weak, as in the West, where the husband's side has more control over the family purse and the wife receives a small monthly stipend

from the husband to do the household chores. right? If such authority in the household is weak for women, the household is not a comfortable place for women.

On the other hand, in a society like Japan, where women's authority in the family is strong, and women (wives) are in control of the family purse, and women (wives) hand over a fixed amount of money to men (husbands) every month, the family is a comfortable place for women, and the home is a place where women can do whatever they want to do with their money, as if it were a place where they can earn and spend it. This is a place where you can enjoy the financial freedom of being able to spend all the money you want and decide how to spend it. Therefore, in order to obtain their own financial freedom, they do not have to go out of their way to work, and they want to remain the "wife" of the housewife, the actual master of the household, forever.

So, in Japan, unless the husband's earnings are so bad that the wife has to go out to work, she does not try to go out to work, and this has led to the preservation of the gender division of labor.

In the case of Japan, the strong gender division of labor has little to do with the strength of men, but rather with the strength of women, and the strong gender division of labor seems to be an expression of a female society.

Therefore, the theory that a society with a strong gender division of labor is a masculine society may not be true as far as Japanese society is concerned.

(First published July 2008)

The Roots of Male Discrimination in Japan

Japanese men are forced by women to live and think in a feminine manner, which is the root of discrimination against men in Japanese society.

In traditional Japanese village societies, men are forced to live in a female-centered way of life, which is as follows

Emphasis on harmony and harmony (masculine, strong assertions that disrupt group harmony are unacceptable).

The emphasis is on a convoy-like life style in which groups stick together and act in safety and self-protection (the inherent male preference for challenge and adventure is seen as dangerous and unacceptable).

(If a group member has no connections within the group, he or she cannot negotiate directly with outsiders.

It is an overemphasis on a way of life in which one must be a regular member of some group to be treated as a human being (aversion to freedom).

The bias towards intimate, privacy-exposing relationships (as it is, one can peek into the privacy of others as much as one likes and there is no privacy to separate oneself and others).

The emphasis on mutual unity, emotional and bonding (an inherent aversion to thinking calmly, objectively and scientifically, as men do, at a distance from each other).

Traditional Japanese village societies are essentially women's societies, and the men who live in them have to kill their supposed masculinity and go one way or another to conform to the ways of women. In this respect, traditional Japanese society is essentially a society of discrimination against and erasure of men. Men's rights are suppressed.

By extension, women hold the purse strings of the family budget and the men who should be earning the wages are economically subservient to the women in the household. (Bowing down and getting an allowance.) Or a situation in which a man is separated from his children by a woman. We can say that this is happening not only in Japan but also in other countries.

This is a challenge not only for Japanese men, but also for other rice farmers in China, Korea and Southeast Asia.

In order to break through the current situation, it is necessary to introduce Japanese men to the free, objective and scientific thinking of Western, Arab and Mongolian nomads and pastoralists.

However, if this is taken too far, women's rights will be suppressed.

Apart from this, another source of discrimination against men in Japan is that women's survival is prioritized over men's because women are biologically more valuable.

This is an aspect of the discrimination against men in Japan, in which women's survival is prioritized at the expense of men's own survival, which puts them in more danger and at extra cost. Specifically, for example, it is taken for granted that

Men walking on the side of the roadway where they are more likely to be hit by cars and women walking on the inside. (The man should bear the burden of life.)

Men carrying a woman's luggage. (Men must bear the physical and athletic burden of carrying a

woman's luggage.
(The man must bear the physical and athletic burden of the woman. (The man should bear the financial burden.
(The man must bear the financial burden of food and living expenses. (The man must bear the psychological burden.
(Men should bear the psychological burden of soliciting or proposing a man of the opposite sex, which is more psychologically burdensome for them. (Men should bear the social burden.
Other examples include ladies' days in restaurants where only women are given preferential treatment on food menus, and women-only carriages where only women can enjoy comfort during rush hour. In short, it is a widespread belief that it is natural for men to take on difficult and painful tasks while women have it easy.
As a result of the above factors combined, Japanese women are essentially viewed from a superior perspective and are more likely to treat men in a manner that can easily lead to discrimination against men. In order to alleviate this, there used to be an idea of male-dominated feminism in Japan, but the rise of feminism has made it difficult to speak of it. Moreover, although the male-dominated ideology may superficially elevate and prioritize men, it is unlikely to be a fundamental solution to the discrimination against men who are forced to live in a feminine way.
(First published December 2010)

Japanese Society and Women's Society

To know Japanese society, you have to know women and women's society. This is because it is women (mothers) who dominate Japanese society.
It is true that the reality of women's society has not been the subject of much sociological research in the past.
One of the reasons for this is that women have deliberately hidden the secret of the bad atmosphere of women's society, which is sluggish, sticky, sticky, gloomy and insidious.
This is the result of the way women who love to do pretty things tend to go. The deep psychology and true intentions of women scholars who have avoided mentioning the fact that Japan is a woman's society while trying desperately to portray it as a man's society may well be the result of this.
(First published July 2010)

Japan's Default Gender, Standard Gender

In Japanese society, there is an unspoken understanding of which gender is chosen to represent Japan. Or, is the gender of men and women the standard or benchmark of Japanese society?
In this regard, it is believed that women who are more suited to rice farming, which forms the foundation of Japanese society, will be selected. This is based on the fact that Japan is a maternal, motherly society with strong motherly power, and the feminine nature of the Japanese people. Japan is more appropriately represented as female.
(First published February 2012)

Japanese Women's Power, Sources of Dominance and the "Air of Women

The reason why women are strong in Japanese society is that the social character required in Japan is consistent with the feminine character in terms of psychological and social gender differences.
In other words, the social character of traditional Japanese village society, as demanded by rice farming, matches the character of women, and the social atmosphere demands a "woman's air," which makes it difficult for men to breathe and exert their strength in it, while women, like fishes in water, are able to find an air that suits them. This is because they can breathe to their heart's content and play an active role in society.
(First published February 2012)

Black hole = women's society needs to be clarified.

Women's society is seen as a black hole.
We don't let anything out of ourselves.
It is passive, regressive, closed and receiving.
They are too worried about what others think of them, too shy to let their feelings out.
If you tell, you will be accused and ostracized by your peers, so don't let it leak out.
Hence, women's society has been slow to unravel because of the lack of understanding of their inner workings.
In the meantime, the male society, which is more open, outgoing and easy to understand, has become the standard for analyzing society in general, and the female society has been left out of it.
Therefore, Japanese society and women's society are similar in nature. (Liquid molecular and wet.)
In the same way, it is perceived as a black hole with no transmission on the one hand and reception on the other. They themselves are hardly noticed.
The homogeneity of Japanese society and women's society is an indication of the widespread and powerful influence and dominance of women in Japanese society, but this has not gone unnoticed. Sociologists should do more to elucidate women's society.
(First published July 2010)

Unraveling Japanese Society and the Necessity of Female Social Spies

The best way to understand Japanese society is to expose its gloomy, sluggish, and clumsy nature.
This is because Japanese society and women's society are fundamentally similar.
However, the fact that women are fond of demonstrations of cosmetic and superficial unity and will not show the insidious truth of women's society as it is makes it difficult to understand the truth of women's society.
This is where the women's insider, or rather the women's spy, is needed.
The best way to uncover the truth about women's society is for male sociologists who understand the differences between male and female societies and who have an impartial point of view and are able to look at both men's and women's societies objectively to some extent.
(First published March 2011)

Japanese Society and Women's Society

Women's society is less understood than that of men's. Why is this not understood?
The reason why it is not understood is because it would be inconvenient for the women involved in women's society if it were to be understood. Putting a lid on what stinks. To apply make-up to the women's society itself, struggling to keep the sloppy, grimy, sticky contents of its sopping wetness from the outside world. (Especially for men, it's a matter of hiding it.) Those would be the current situation.
Here are some of the characteristics of women's society that are difficult to see as they are. The following are some of the characteristics of women's society that are difficult to understand.
(1) In Japanese society, as a rule, full-time employees are only hired at one time on a lump-sum basis and are implicitly required to stay with their first company permanently. However, in the case of employment, when a company's performance deteriorates, the original concept of the company must be broken and the employee must be fired.
The act of obtaining an endorsement to join the next new group separately, while remaining permanently in the previous group, is the act of "graduation".
In the same way, in women's society, such as high school girls, the first group or peer group created in the first year of a school year tends to perpetuate itself in a closed and exclusive way to the outside world. If you are not included in the group you initially created, or if you are not allowed in, you will remain in a state of isolation and support.
This can be seen as follows. (1) Lifetime affiliation to the same group once you have joined.
(2) A frequent phenomenon at the national, prefectural, and municipal levels in Japan has been the attitude of leaving the decision-making process to the national government, rather than attempting to make decisions and decisions on its own at the prefectural and municipal levels to determine the effects of the radiation emitted by the nuclear accident and to prioritize the evacuation of the residents, as is frequently the case in Japan. The national government, moreover, seems to be looking to the United States for guidance in making decisions.

Similarly, in women's society at school and in the workplace, there is a tendency for women not to make decisions on an individual level, but to refuse to act without the judgment of their seniors or superiors, or without instructions from superiors. They give advice to their superiors, but the decision is theirs to make, and they wait incessantly for instructions from their superiors.

(3) In pre-war Japan, there was a strong tendency to believe that the government was a benevolent force to be reckoned with, and if one showed even the slightest sign of rebellion, he or she was imprisoned. Even today, on the surface, people still believe in Western-style democracy, but in reality, if you go to local areas, this "superiors' absolutism" seems to be gaining strength in the selection of public works projects.

In the same way, in women's society at school and in the workplace, it is natural to follow the rules and regulations set by senior students and teachers without any conditions, and they tend to be hesitant to even question them. They appear to be obedient and good, but in reality, they are irresponsible and self-protective, not wanting to take responsibility on their own level and wanting to put the blame on the superior. It is also a result of their high pride that they cannot accept any rebellion by their junior colleagues because they are psychologically crushed in the face.

(4) In Japanese society, the name "seniority system" has become completely entrenched. It is a conservative structure in which the elder who holds the precedent is always superior and domineering, and the younger generation is always perpetually obedient.

In the same way, in the wife-to-be of the family, in the women's community at school and at work, there is a tendency for the older generation to take something of the precedents and traditions of the past that are already in place and bring them up as a kind of "grandma's wisdom" and impose them on the younger generation, and if they don't follow them, they get angry or try to deny them, or deny any new attempts by the younger generation (4) In Japan, it is commonplace for people to do things like this.

(5) In Japan's education system, a perfect score of 100 points on tests and the like is strongly emphasized, and perfectionism, flawlessness and blamelessness, which aim for perfection without flaws and blemishes, are prevalent. This is strongly linked to the principle of nothingness seen in government offices. They don't actively try to find out the positive aspects of their lives and end up with a regressive attitude.

In the same way, in women's societies such as that of mother-in-law and mother-in-law, they often search for the negative points of the other party and drag their feet by whispering behind their backs about the defects they find.

(6) One of the most common phenomena seen on Japanese internet forums is that people try to remain anonymous as much as possible in order to avoid exposing themselves to other people, by using anonymous message boards or by using handles on social networking sites without using their real names. On the other hand, people often expose the privacy of others on such anonymous message boards out of curiosity.

In the same way, in women's society, for example, women's weekly magazines, women tend to be averse to exposing their own personal information to others and also tend to be curious about other people's privacy, preferring to expose it in the form of gossip.

(7) In Japan, when someone makes a scene, not only the person in question but also his or her superiors in the company or government office are often blamed for the misconduct.

Japan is a "chain-reaction society" in which the actions of one person can easily influence those around him or her and result in joint and several liability. On the other hand, we can say that Japan is an "independent society" where one person's action is not easily influenced by others and is not a joint and several responsibility, as is the case in Europe and the United States.

Likewise, in women's society at school and in the workplace, when a disturbance occurs, the responsibility is extended not only to the person in question but also to those who are related to the person in question.

Thus, many of the characteristics of Japanese society are the same as those of women's society, which is evidence of the fact that Japanese society is a woman's society. This situation must be broken in order to liberate men.

For example, by comparing and examining the social atmosphere and practices of women-majority workplaces such as the inner chambers of the Edo period, and the social atmosphere and practices of female-dominated schools and workplaces such as girls' schools and life insurance salesmen in modern Japan, we can examine and compare these with the traditional national character of the Japanese people, we can find a way to change them from a common, identical, self-preserving, safety-first orientation to a society where women are more likely to be the primary focus. It may turn out to be a regressive, unassuming, convoy-driven, peace-focused, feminine behavioral style that is rooted in the coming of a regressive, unconventional, convoy-driven, peace-focused,

feminine behavioral style, and can be considered as a topic for future research.
(First published October 2011)

Women's society, men's society and women's society, and men's society

Even if we call it a male society, the nature of the society is different between Japan and the West.
Since Japanese men are strongly influenced by motherhood, they have become a feminine society.
On the other hand, Western men are strongly influenced by paternalism and have become more masculine.
Even though they are both women's societies, the nature of Japanese and Western societies are different.
Since Japanese women are strongly influenced by motherhood, they have become a feminine society.
On the other hand, Western women are more paternalistic and therefore, have become more masculine and feminine.
In both male and female societies, it is necessary to distinguish between masculine and feminine styles.
The women's society and the men's society is the best of both worlds, the women's society and the men's society. Japanese women, who form a women's society, are the best of all. Japanese women are "truly feminine women" or "feminine women" (or maternal women), in both good and bad ways. Western women, whom Japanese feminists and women's academics are supposed to use as models for the extension of women's rights, are inferior, being masculinized women, "masculine women" (or paternalistic women).
On the other hand, Japanese men, who are feminized men, "feminine men" (or maternal men), who can only form a feminine male society, are inferior. The superior, truly masculine men, the "masculine men" are the nomadic, pastoralist men (paternalistic men) from the West, the Arab world, Mongolia, etc., who form an established paternal, masculine society.
(First published July 2010)

Japanese men's society is, in effect, a women's society.

Japanese male society is practically a woman's society.
Japanese men, under the strong influence of their mothers, are as wet, finicky and insidious as women.
For example, they are very jealous of their colleague's promotion and try to drag their colleague down by insidious means. In short, they are unable to separate themselves from others.
This is in stark contrast to Western society, which is very paternalistic and is filled with a brutal, dry atmosphere, where they are able to separate themselves from others and others from themselves in a cold-hearted manner.
(First published October 2011)

Japanese with a female brain

The fact that the behavioral patterns of the Japanese people have become collectivist, regressive, and otherwise feminine is an indication of the feminine nature of the underlying structure and structure of the Japanese brain.
Genetically, the Japanese brain has been genetically selected to have a feminine brain structure as a result of a long history of female and maternal dominance as a rice farming people.
As an acquired and cultural aspect, the brain's neuronal circuits and the way the brain's transmitters are organized in a feminine way is thought to have been learned. The mother's monopoly on her child's education and the monopoly of female teachers on the education of their children during their formative years in kindergarten and elementary school may be the result of the feminine configuration of the child's brain.
(First published July 2010)

The Japanese orientation towards the West is feminine.

The Western orientation of the Japanese is a desire to wear the most advanced things, to look good and to dress well, which is a type of glorification and a feminine way of thinking that is based on the gaze of others around them.

(First published April 2014)

Sense of direction and gender and social differences

Those who have a sense of direction in the direction of travel are gaseous men and Europeans.
On the other hand, those who do not have a sense of direction are liquid molecule-like women and Japanese.
This is evident, for example, in their inability to read a map.
The reason why women and Japanese lack a sense of direction is that they are so focused on synchronizing their actions with those of others in the vicinity that they do not notice their own progress, or inevitably pay little attention to it.
(First published July 2010)

High and Low Interest Society

The world's societies can be divided into two types: high concern societies, in which people are concerned about what other people do and their privacy, and low concern or indifferent societies, in which people are indifferent to others.
Japanese society and women's society are high interest society, while Western society and men's society are relatively low interest society in comparison with them.
Japanese people and women are more interested in other people, and they like to spy on others, gossip about others, and report their acquaintances to the authorities and higher-ups.
They also like to leak personal information about others and are constantly probing into other people's internal affairs. They like to expose the inner workings of others.
The Japanese society, the women's society, is a group of people who are too interested in the privacy of others.
(First published July 2010)

Comparison and relative evaluation enthusiasts

Women and the Japanese tend to compare themselves to other people around them, and they like to compare themselves to others.
A typical example of this is where grades at school are based on deviation and performance-based evaluations at work are relative.
(First published July 2010)

Signal culture (implied assertion culture), receiving culture, and altruistic culture

Women have a signal or waiting culture, where they give a signal and wait for someone to notice them.
They don't say it explicitly, they don't insist, and they want someone to notice them.
This is a profound attitude, but if they don't notice, there is a danger that they will be left alone.
This is a profound attitude, but if they don't notice, there is a danger that they will leave it at that.
This is the culture of the Japanese people, where people try to get someone else to do something for them, without taking care of themselves, and receive the results of their efforts.
This is also true of Japanese society.
For example, when a problem arises, such as a huge budget deficit due to poverty because of the

strong yen against the Chinese yuan, women and Japanese people do not try to solve the problem by themselves but try to get someone else (such as the United States) to do it for them or help them. Also, when they want to appeal that a problem has arisen, they do not make an explicit assertion, but try to get people to notice them by sending signals or signs. If they don't get noticed, they should feel that the other person is insensitive and become unhappy and angry. Such implied assertions are a characteristic of women - Japanese.
(First published July 2010)

On the nature of Japanese dependency, the impossibility of acting alone and the sense of annoyance, and the situation of the "100 millionaire's departure

Women and Japanese people are dependent and parasitic, trying to depend on others.
Men and Westerners are independent, self-reliant and self-helping, thinking that they can only help themselves.
Women and Japanese people feel that they are causing trouble in their lives by being dependent on others around them, and they have a tendency to shut themselves off from others, to withdraw from the world, or to become ordained, in order to cause as little trouble as possible to the people around them, because they are concerned about this.
This can be said to have led to the phenomenon in modern Japan of a "detached society" in which ties between people have been severed. In other words, we are experiencing a situation in which everyone has become ordained and cut off from society.
Such a sense of annoyance in women and Japanese people, like other molecules in the liquid, can be said to be caused by the fact that the actions of one person alone inevitably affect the people around him or her, and that it is impossible for him or her to act alone, so to speak.
Men and Westerners, on the other hand, are thought to have a consciousness of living on their own without causing trouble to their surroundings. This is because, like gaseous molecules, they are able to act alone without affecting their surroundings as long as they do not strongly assert themselves.
In short, it can be said that the degree of "possibility of independent action" is inversely correlated with the degree of annoyance consciousness.
(First published July 2010)

Japanese avoidance of responsibility, shifting and women

Women act so that they don't have to take responsibility for themselves. Or to act so that they don't have to make decisions for themselves.
Therefore, women want to seek out people, groups and organizations around them who will take more responsibility and make decisions for them.
And to cajole those who take responsibility as superiors, and to listen and obey them incessantly.
This is where a superior and subordinate society emerges.
The reason for this is that if you do something that is not in accordance with what the person who is supposed to take responsibility for you says, you cannot pass on the responsibility to the person who is supposed to take responsibility for you, and you become responsible for your own actions.
In the end, what appears to be servitude to a superior is actually a phenomenon in which the submissive person uses the superior as an excuse to protect herself, ensure her safety, and avoid risks.
In Japanese society, it can be said that women's strong power makes it easier for them to be subjugated to authority figures or to superior groups and organizations, such as companies and government agencies.
At the same time, those in power tend to be self-serving, preferring to blame the subordinates and cut off the tails of the thorns.
The result is an irresponsible society in which no one wants to take responsibility.
(First published May 2011)

The cause of Asian stagnation, the bearer of the Asian mode of production, the cause of Oriental despotism, is women, motherhood.

In East Asian countries such as Japan, China, South Korea, Vietnam and the Philippines, women and mothers hold the purse strings of household management, monopolize their children's education, inject their children with feminine thinking and objectivity and feminize their national character.

These feminine East Asian countries are feminine in their thinking, they don't take risks, they don't go into the darkness, they try to do only what is safe in the light, and they don't create new ideas out of the darkness of the unknown, as in Western Europe, North America, and Jewish countries, and they don't introduce those new ideas, and later on, they copy This has led to a lack of access to new knowledge and has led to "Asian stagnation". In other words, women are the cause of the Asian stagnation.

The Asian mode of production can be called the "rice mode of production". Women have become strong in East Asia largely because of what K.A. Wittfogel calls a "hydraulic society" that uses large-scale irrigation for farming. Large-scale irrigation is essential for rice farming, and since irrigation requires close integrated and cooperative work among the communities, and since the communities are ancestrally settled, disagreements among them are bad. For this reason, feminine psychology, such as the emphasis on mutual unity, rapport, and harmony, dominates the people involved in such work. As a result, the psychology and national character of the East Asian people have become more feminized. The production of rice is the feminization of society.

It has been said that East Asia is an oriental despotism, but what makes it appear totalitarian is the simultaneous presence of a feminine psychology in them, such as indulgence, nostalgia, selfishness, and obedience by the subordinate to the superior, or conversely, fondness by the superior to the subordinate, which has led to a reconciliation of hierarchical relationships and a change in the way of thinking. It is because it is full of unity and gives the whole society a powerful wet unity, a sense of total unity.

The appearance of autocratic despotism that does not allow for dissent is not because the top is powerful, but because the members think that they must get along with each other and harmonize with their surroundings, so they give priority to their surroundings and do not take action to dissent, or they do not think about the risk of taking responsibility for the consequences of their own actions. The reason for this is because they are filled with the principle of obedience by the "I don't have to do anything, I just have to follow what my superiors say" (let's let my superiors take the responsibility). (Let's just follow what the bosses say and let them take the responsibility). The feminine attitude of risk-taking has something to do with autocratic despotism. The despotism of East Asian countries can be described as feminine despotism.

M. Weber considered East Asian countries such as China as patriarchal, but although men are indeed superficially dominated by men, they are powerfully infused with feminine ideas of mutual unity, risk aversion, and so on in their minds during their upbringing by their mothers who monopolize their children's education, that they lose their paternity and become maternal, taking on the color of motherhood ((red), turning into "red soldiers" who are active in the red (red). Therefore, it is a superficial and ill-considered conclusion to view East Asian countries as patriarchal, when in fact they are matriarchal societies in which men lack paternity.

(First published December 2013)

The Japanese desire to be protected

It can be said that Japanese people have a strong "desire to be protected" by the outside world, that is, they want to be protected by the outside world.
The emphasis on the Japan-U.S. alliance is also a sign of this underlying desire to be protected by the United States.
The preference for convoys like a flock of sardines is itself an indication that each Japanese person

is anxious to be independent and wants to be protected by someone else.
In this respect, Japanese and women have much in common.
(First published July 2010)

Microcultures and Macrocultures

Women and Japanese are more micro-cultured, paying attention to details but not good at making big-picture decisions.
Men and Westerners are not good at the big picture and details, but they are good at judging the big picture and have a macro culture.
Japan is successful at each and every one of the small micro levels, but often fails when looking at the macro and big picture. Or they are not good at creating big new and unprecedented trends.
The US and Europe have various shortcomings in the details, but they are often successful in the macroscopic, big picture, and broad-based aspects of the market.
(First published July 2010)

Relationship between atomic and molecular societies, atomic and molecular behavior, and gender differences

An atomic society is a society in which each particle is free and independent as an atom.
In the molecular society, each particle belongs to a group and is a component of some group.
Western and male societies are more of an atomic society, while Japanese to East Asian societies and female societies are molecular societies.
Atomic behavior is the behavior of particles moving independently of each other as a single entity, and molecular behavior is the behavior of particles moving in alliance with other particles as a component.
Westerners and males are more likely to adopt atomic behavior, while Japanese to East Asians and females are more likely to adopt molecular behavior.
(First published March 2011)

Surface tension acting on Japanese social groups and its similarities with women and eggs

Japanese government offices, companies, and schools are viewed as women or eggs.
Attempting to enter a Japanese government office, company, or school is the same as a man attempting to rape a woman. Or, it is the same as a sperm challenging an egg.
Japan's government offices, companies, and schools are supposed to be run on a female principle, dominated mentally by women.
Groups dominated by women are of a wet, liquid nature. This is because women's society is wet, liquid.
Wet, liquid populations have a surface tension that tries to hold the surface area to a minimum, as well as the actual liquid, the water droplets, as if they were a film on the surface.
Therefore, as a liquid group, Japanese government offices, companies, schools, and collectives have a surface tension that is like a film on the surface.
If one tries to enter a Japanese government office, company, or school, he or she will be subjected to the same kind of reluctance and resistance as a virgin woman who has been offered sex by a man.
Or, like an egg attacked by a sperm, trying to keep shutting out the sperm. But once the virginal membrane, the surface membrane, is breached and we are inside, we are welcomed back, and we want more.
This is also true of Japanese society as a whole, which itself operates on a feminine and liquid principle and therefore has a powerful surface tension. This manifests itself in the nature of isolation.
In the last Pacific War, Japan emerged as a woman and the United States as a man, and when the United States tried to enter = occupy = rape Japan, it was fiercely resisted, and it was difficult to

break the surface membrane and get inside. After all, it took the bombing of Japan for the US to break the membrane of Japanese society and get inside in earnest.

What were the conditions that would allow them to be smoothly and naturally accepted into the various groups of Japanese society without forcibly breaking the surface membrane?

The answer is to move from one mother's womb to another, as if from one mother's womb to another, on the principle of "from within to within," as it were. It is essential to cross between groups of interconnected interiors. Once you are out of the group, you are treated as a stranger, and even if you try to reenter the group, you will be under surface tension and will not be able to do so. It is necessary to move between groups, treating them as one's own, not as strangers.

This principle of "inward to outward" applies to

Recruitment of new graduates

A job change that doesn't involve going out of the group, where you walk a tightrope from one group to the other through an intermediary who has connections in two groups at the same time (wet job change).

The absorption or merger of two groups (not of an individual, but of a group with its own members within the group, a merger of one group into another, or a taking).

This is the only way for a company to survive.

When a Japanese company has a crisis, it appoints top management and other executives from outside. Or, when there is an extreme shortage of human resources, they may open their doors to outsiders other than those who are connected to the company. However, these are emergency situations that affect the very survival of the group, and in other times, the company closes its doors to the outside world.

Why, then, do new graduates find it so easy to get in? That's because new graduates are still part of the "home" of the school and are treated as "insiders". On the other hand, former graduates are no good because they have gone outside of the school and are treated as outsiders.

There is another reason why new graduates can be smoothly integrated into a company, other than the fact that they maintain their "insider" status.

This is because they are subordinate to the company group they are about to join or belong to, and they are guaranteed to be "useful" to the company, listening to whatever the company tells them to do without rebelling.

In addition, they are a "blank slate" (a virgin state) that no one else has touched, and they can be colored and trained to the company's liking.

Furthermore, there is also the aspect of the metabolism of the group itself. There is a strong incentive on the part of the group to recruit and induct new, younger members, because if the group remains intact, its members will grow older and older.

This group may appear to be a profit-seeking company, but in reality it is more or less an uneven living community and often functions like a reasonably comfortable community or salon for the people who join it, as long as they are not too busy with their work. In truth, it can be said that making a profit as a company is secondary to making a profit. In this respect, the "company" is fundamentally different from the "corporation" in that making a profit is the highest priority, and if you can't work hard, you're not fit to be a human being.

Japanese groups also have an inherent tendency, as is often the case in school athletic clubs, to keep people in until they are no longer needed. (For example, joining.) It is the same as an insect once in the water of a swimming pool or other water, but cannot come out of the water because the water clings to its body and does not leave it. This is a phenomenon that can be called "lifetime affiliation" to a collective organization that operates on the liquid principle. Lifetime employment, a characteristic of Japanese employment, is a part of this phenomenon. Even if you want to leave your school's alumni association, you cannot leave it.

On the other hand, there are people who can be called "outsiders to the group," strangers who are part of the group but are not included in the group, or who cannot be included in the inner circle. These are the temporary helpers, such as contract workers and temporary employees. They are treated in the same way as foreign teachers in the Meiji era and foreign players in professional baseball. Those graduates who went out of school without being able to join the company as new graduates are subjected to this kind of irregular treatment.

These strangers in the group, or non-regular employees, are described as bubbles in a liquid, a bubble, which cannot be integrated with the group, but have a gap, and when the group has finished its business, they are unilaterally ejected in the form of a stirrup.

(First published December 2010)

On the "over-protection" of women and feminism in the West (in relation to the concept of "pampering")

The United States, for example, is a society in which the male equivalent of the Father, the original ruler, helps the weak - the eternal children, women, to a degree that is too much.
In Japan, women, who are the equivalent of the mother gods, the original rulers, spoil the weak, the eternal children, the men.
In Western societies, too, there is a reverse side of the Japanese concept of pampering - "overprotection".
Women in particular (and men too, inwardly) Women (and men in particular) are psychologically dependent and selfish towards God and their patrons, and whenever they have a problem, they immediately and frankly ask "Papa" for help. Papa" is also quick to exaggerate and overprotect.
The system is designed so that if a woman cries out or makes even the slightest noise, the entire society will rise up.
Behind the feminist women of the West who cry for women's liberation is a "fatherly" figure who tries his best to help such daughters. It is only with the spiritual support of such "fathers" that Western feminism is possible, and in this respect, Western feminism is inseparable from them.
The fact that it was men (around J.S. Mill), not women, who came up with the idea of women's liberation in Western society in the first place explains the situation in this area. Western feminism, ironically, has become an ideology based on the premise of backing up by men.
Why is there no concept of "indulgence" in Western society?
It has to do with the fact that men are the ones who take action and women do not take action on their own.
In Japan, men are dependent on women. In this case, the male (the protected person) takes action to rely on the female (the guardian) on his own initiative. Hence, there is a coddling of women by men.
In the West, women are dependent on men. Women (guardians) do not take action on their own, but only shout "help" on the spot. Therefore, it is necessary for men (guardians) to take the initiative in protecting women (protected persons).
It is "coddling" for the protected person to voluntarily jump into the bosom of his or her guardian and ask for protection.
In the West, "coddling" doesn't occur because the guardian acts ahead of time to protect the protected person before he or she tries to come to the guardian.
In a dry paternalistic society, such as in the West, the greater being is active, and the greater being helps the weaker one ahead of time. (Active protection, patronage.)
In a wet, maternal society such as Japan, the greater being is passive and the weak need to approach the greater being and lean on it. (Passive protection, shelter.) The act of leaning on is "spoiling".
(First published March 2011)

Overthrow the senior-senior, parent-child system!

In Japanese society, senior members of a group or organization, or even just because they are a year older than you in your grade, will look down on you and demand to be treated like a superior, superior, dominant person and be given preferential treatment. Or, if you are an old-timer or a bureaucrat who has joined a group or organization, they will force the newcomer to submit to their absolute obedience.
A junior rank must go to the senior person unconditionally and humiliatingly obey, flatter, nudge and serve him like a dog. Being masochistic. This is especially significant in athletic organizations. And to have a sadistic attitude towards someone who is junior to you, which makes you feel like a senior as described above. Both of these masochists and sadists live together without contradiction.
This relationship between seniors and juniors is similar to the relationship between parent and child, master and apprentice, mother-in-law and wife. The relationship between China, Korea and Japan in the past must have been similar.
The juniors are the psychological colonies of their seniors. We see institutionalized human rights violations by seniors against their juniors.
Older people are more likely to be seniors, and in this regard, age acts as a vested interest.
Most people are both juniors and seniors at the same time, and the two positions are inseparable and symbiotic within a single personality. This is where the chain of sado-masochistic dominance relationship can be seen.
The curriculum in school is one of the archetypes of social domination by seniors. In other words, those who are a year earlier learn significantly more than those who are a year later, and the fact that

they are hard to overturn and cannot be overturned gives rise to a strong belief that seniors are irreversible and will continue to do so into adulthood.

This is the same with plants. The superiority of the older generation over the younger generation is the same as the superiority of the older generation over the younger generation, in that the older generation has the right of first-dwelling, in which the first to grow grows bigger and has an advantage, and the first to grow at the point of first-dwelling has priority. It is the same as the dominance of the natives over the newcomers in the Japanese countryside.

The senior-junior system seems to be more strictly enforced in women's society, where absolute obedience to the senior is the rule for juniors. Instead of domineering over their seniors, seniors are supposed to be like mothers to their juniors and protect them in an inclusive manner. The senior-junior system of Japanese society can be seen as a characteristic of a woman's society that favors those who have many antecedents that ensure their safety in their actions.

Such a lasting advantage of seniors is based on the premise that each person's learned precedent, or stock, is valid forever. This is because the learned precedent, the stock, is more likely to be possessed by the older generation. However, it can be argued that the permanent advantage of seniors does not really hold true in the present situation, where change is so great that new inventions and discoveries are constantly made and precedents are often invalidated.

Therefore, the senior-junior system, which is constantly producing violations of the human rights of juniors by their seniors, has good grounds to be overthrown.

Likewise, the idea that parents are superior to their children and that parents are superior to their children and that children are inferior to them, which is prevalent in Japanese society, should be overthrown.

Parents are considered superior to their children because they have more of the precedent-setting wisdom and facilities that are necessary for their children to survive. This is also a woman's way of thinking, or rather a woman-rooted way of thinking, in which people who have more precedents to follow are considered superior.

Basically, however, the parent-child relationship is nothing more than a relationship between the preceding and succeeding generations passing the baton from generation to generation, and the two may be equal. Genetically, children inherit exactly half of their parents' genes from their fathers and mothers, and they are completely equal to their parents, so there is no hierarchical relationship between them. When parents bring up their children, they do so in the hope that their children will inherit their own traits and ways of thinking, and it is a problem for parents if their children do not grow up. Parents need to constantly respect their children's wishes. Also, as parents get older, they lose physical freedom and are forced to take care of their children and come under their children's control.

Japanese parents show their gratitude to their children for raising them, but from the child's point of view, he or she has never asked me to give birth to him or her, but it is more of a nuisance for him or her to give birth to a child of his or her own accord, and he or she has given himself or herself a life of pain and suffering. The truth is that we deserve to raise ourselves because we gave birth to ourselves in

The precedents that parents have as the basis for their superiority over their children are not always valid, and they are nullified as new ideas emerge with the changing times. And it is often the children's generation that creates new ideas that invalidate the precedents set by their parents. In this regard, the superiority of parents over their children should not be considered a guarantee.

The roots of both the senior-juniority system and the parental-subordinate system can be traced back to women, and if we are to eliminate them, we must first weaken the power of women in Japanese society.

(First published October 2011)

The Parallel Relationship between Japanese Society and Women

There is a parallel between Japanese society and women.

There is a parallel between a "wet and backward" Japan, which has sought to catch up with and be in line with the "dry and progressive" West, and a "wet and backward" woman, who has sought to

be on par with "dry and progressive" men.

Incidentally, women and peasants can turn the tables on men and nomads by adopting nomadic cultures, making improvements, reducing costs, selling them, and accumulating wealth.

(First published March 2011)

Female Country, Female Japan

Japan, Korea, China, Russia, etc., which have strong female power, can be called "female country, female country, and female country, and female country, and female country, and female country, and female country, and female country, and female country" from the biological point of view.
On the other hand, the United States, Western Europe, Scandinavia, Arabian countries, and so on, which have strong male population, can be called "male countries, male countries, and male countries" from the biological viewpoint.
Female countries are not necessarily weaker than male countries. In organisms, there are plenty of examples where females are more powerful than males, such as the black ant and the acid spider.
(First published November 2011)

Japanese "armed women" orientation

The Japanese have been living under the control and influence of the United States since their defeat in the Pacific War.
With a large U.S. military base a few dozen kilometers from the capital city of Tokyo, the Japanese had no choice but to do as they were told because they could be attacked by the Americans at any time.
On the other hand, being under the patronage of the United States meant that all the tense military and geopolitical issues were left up to the United States, so that under the Peace Constitution, Japan could concentrate only on its economic development, and in fact, at one time ranked second in the world.
However, the United States, on which we were relying (and which had been a model for Europe), was getting weaker and weaker. (It is riddled with debt.) Instead, the once-weak China has grown stronger economically.
Japan, no longer likely to be able to rely on the weakened US as much as it has been, is realizing this situation and has begun to panic, and is now hastily trying to gain its own military and geopolitical independence to avoid being swallowed up by a coalition of the all-strong China and its servant, Korea, and as part of this, it is trying to is becoming more nationalistic and nationalistic. (The so-called Netanyahu is rampant.)
In order for Japan to achieve military and geopolitical independence, Japan needs to become strong enough to not be swallowed up by China. It needs military and economic offensive and defensive power, and such power is usually carried by men, not unarmed women.
The future of Japan, therefore, calls for a revival of the "masculine national image," or rather, the Bushido spirit of the past, in order to bring this masculinity to the surface.
The essence of the wet feminine character of Japanese society, which places a high value on unity, harmony and cooperation among individuals and within organizations, and which strives for exclusivity in small groups, is likely to be preserved, and in that sense, Japanese society will become more like an "armed women's society" or "armed beauties.
Armed battleships turned into female characters in "Fleet Korekshon" or "Armed Divine Princess"

are popular among young Japanese, and I believe that Japanese society will continue to develop a culture that is superficially masculine and armed, but fundamentally feminine. It seems.

Or, we may see the creation of a succession of new images of strong, tough, warrior-like women, like in "Pretty Cure," "Yuki Yuna is a Hero," and "Girls and Panzer," where women engage in hand-to-hand combat and gun battles.

At present, Japan still feels that it is not completely dependent on the United States and psychologically dependent on the United States, or rather, that it is about to become a colliding hub with the sinking United States of America, which personally worries me.

The other thing is that Japan's finances seem to be in such bad shape that I wonder if the country will not escape economic collapse for a while. This is the second coming of the Showa Depression. During the Showa Depression, Japan became a military regime and pushed forward into an unwinnable war in the Pacific, and this time, with the armament orientation mentioned above, I feel that we are likely to make the same mistake again.

(First published November 2014)

The picture of a country with strong women (mothers) = a strong country.

Japanese right-wingers want a strong Japanese society. And they want Japanese society to be a country of strong men and to be seen as a country of strong men. They don't want Japanese society to be seen as a country of strong men and strong men. At the bottom of that idea is the idea that women are weak. The idea that women are sluggish, weak, and muscular, and that they are unreliable and capable of being raped by force if they want to.

This idea is not true. In Japan, there is a long-standing belief that mothers are exceptional, strong and formidable, even among women. This is the case with the terms "gutsy mother," "mom" and "obatarian," which are used to describe married women with children.

Japanese men beat women, but never their mothers. They treat mothers differently, even if they are women.

Japanese mothers are powerful in the following ways

The power of integration and inclusion.

The ability to make and use interpersonal connections.

She has a strong heart that speaks clearly and frankly.

The ability to question, interrogate, and carpet bombard others with quizzes through the power of association.

The power to poke around in the corners and find out what is going on.

Japanese mothers are able to
Control the family and thus the society by means of these powers. In particular, she has a near monopoly on the management of family finances and the education of her children.

A society in which mothers are strong is a society in which women of the same sex are strong.

Mothers are the driving force behind Japanese society, and mothers = women are the source of Japan's strength.

The "strong" Japanese men actually get their strength from their mothers. Even if they look like they get strength from their father, they actually get it from their father's mother (grandmother). Japanese men get their mother's power from their mothers. Japanese society is colored by the power of women, their mothers.

On the other hand, Western society is colored by the power of men, the fathers.

Western women seem to be assertive, pushy and powerful. Japanese men are intimidated by them.

In reality, however, Western women are under a strong patriarchal and paternalistic system, and they are stained with the color of their fathers.

Western women are the following.
like "defective men" and "imperfect, inadequate fathers"; they are maternal losers, socially inferior and weak. The proof of this is that they play only a secondary role in managing the family finances and educating their children.

Japanese men, on the other hand, can be said to have lost their paternity.

A society or country where mothers are strong enough, like Japanese society, is strong enough internationally. Or a society or a country where the mother is intelligent enough, a society or a country with a mother who has a monopoly on her children's education, a society with a mother who gives her children good discipline and education, is strong enough.

China and Korea were weak in the past because their mothers were not bright enough, steeped in Chinese ideology.

The Japanese right wing likes to think of Japan as a member of the progressive West, not as a member of backward China.

If they see Japan as feminine, then Japan becomes a member of China, and is alien to the masculine West. The Japanese right wing wants to think of Japan as masculine there.

Japanese mothers, who have a monopoly on child rearing, strongly oriented and promoted the following of the West, thinking that their children, especially their sons, would be colored by the West. She oriented her son to look like a strong man. In reality, he was a samurai of the Japanese style, although he appeared to be, ideally, a Western-style patriarch.

Japanese mothers, as "samurai mothers," tried to make their children strong by being strict with them. This is similar to the mother-in-law spirit, but it is different in that it is a loving discipline for her own children.

It emphasized honesty and courage, and in the pre-war period, it would have been an attempt to raise a man who would have died honorably for his country. It could be generalized to mean the training of a man who would die honorably for his group (the village, the company, the government, etc.), a man who would sacrifice himself, be united with his group, and go as one with his group until he died, and in this respect, it was the training of feminine men.

The land of the samurai = the land of the mother (the land where the mother is strong. and the two are not contradictory.

Strong and strict mothers (the spirit of the strict mother) are the parents of strong samurai and Japanese boys. The Japanese samurai and the Japanese man-child are strong in martial arts and tactics, but they are fundamentally feminine in nature. They are vain, hysterical, headstrong, and

shame-oriented. They have a strong sense of unity and integration with their organizations, preferring to be included and pampered by their organizations. They feel responsible for the results of their vainglory, and they work hard to ensure that vainglory is accompanied by substance, which is where true strength, achievement and competitiveness come from. These are different aspects of femininity than the languid weaknesses we tend to immediately associate with the word femininity.

The fact that Japan's society and country are feminine supports the fact that Japanese society and country are powerful.

The picture of a country where women (mothers) are strong = a powerful country is valid.

(First published April 2014)

The High Voices of Japanese Female Anime Voice Actors: The Preservation of the Feminine Prototype and Japan

Western feminists make fun of female voice actors in Japanese anime, saying they sound like children because their voices are so high-pitched.

However, in reality, the high voices they produce are usually higher for women than for men.

The fact that low voice is the de facto standard in the West is a sign of the power of men and the masculinization of women. In other words, in Western women, the archetype of femininity has been lost to male influence and transformed into a masculine direction.

The high-pitched voice of female voice actors in Japanese anime is a reflection of the fact that femininity has been preserved in its original form in Japanese society and that women are strong.

Therefore, the high-pitched voice of female voice actors in Japanese anime is inherently desirable for those who support the extension of women's rights. Even for Western feminists, Japan's inherently higher female voices should be the de facto standard for Western feminists.

(First published November 2014)

Japanese and domestic or foreign

The Japanese tend to lump two very different and dissimilar people (China and the United States) together and lump them together as gaijin.

In addition, Japanese people are sensitive to the reactions and evaluations they receive from other countries, but they do not pay much attention to the people of other countries.

This is due to their "introverted way of thinking," which is similar to that of women who are only interested in their own group.

(First published October 2013)

front and back

In traditional Japanese history and Japanese social theory, the views of men and women have often been expressed in terms of front and back. The ancient Chinese view of things as yin and yang has led to the comparison of men as the bright, main front side with sunshine and women as the dark, sub-yin back side with no sunshine. This involves the problem of being perceived as male superiority and female inferiority.

Unlike this, the author believes that the Japanese view of men and women should be expressed in the form of the front and back of the house. Men are the ones on the front side of the house where their names appear on the nameplates, and women are the ones in the inner part of the house. In this way, the male is seen as inferior to the male and the female as occupying the inner sanctum of the house, while the male remains on the periphery of the house and cannot enter the center. The advantage of women staying in the inner sanctum is that they cannot see what is going on from the outside, and by hiding their presence, they are able to protect themselves.

Official and public records, such as history books, tend to be male-centric, the "front person", while records of women's activities, the "back person", who avoid publicity, are tucked away in the back and do not remain in the official records of the front. This makes it appear as if women are not active in the field. That is what women want. In other words, they do not have to take responsibility for the consequences of their own success. The "avoidance of historical responsibility" is the real reason why women do not appear on the historical stage. Women push through everything by playing the victim, so that they don't have to take responsibility for anything. Women avoid the responsibility for control by not presenting themselves as the rulers. They must not be the perpetrators.

Women tend to only try to leave history with a clean slate, a clean slate. They try very hard to keep their own sloppy, sticky, gloomy, insidious and ugly internal struggle drama under wraps and make it pretty. To this end, they pretend to the outside world that women did not play an active role and that only men played an active role in history.

(First published March 2012)

On the Common Knowledge of the Decline in the Status of Women in Japanese History

In Japanese history, the status of women declined from the Muromachi to Edo periods, and has not really recovered until the present day.

The reason for this is said to be that women no longer held the titles that they had held in previous eras and they no longer appeared in official documents. In short, they are seen as having lost their property rights and being shut out of public activities.

Is this really true?

In my opinion, it is not that the status of women has been lowered, but simply that they have become inhabitants of the "inner sanctum" to a greater degree than they have in the past. I believe that being in the "inner sanctum" has increased the degree to which women have sought to strengthen their personal security by not exposing their whereabouts directly and not letting the outside world know how they behave.

Women's mother-in-law, for example, did not directly interfere with society at the time, but rather became one with and included in their own lives, creating a system of indirect control of Japanese society by acting as their own manipulating robot and surrogate for their son, who had mentally taken over. In short, it is the completion of the system of "motherhood" and "mother-in-law control". In other words, women were dominated by their sons and daughters-in-law.

With the establishment of the rule of the mother-in-law over her son and daughter-in-law, the phenomenon that it is the son who appears in public and the son who plays an active role in the public arena has occurred, and therefore women's presence has become less noticeable. ?

We should not look at the Edo period, husbands and men as independent beings, they should be seen as "sons of mothers". In short, they should be viewed as subordinate beings, united with and under the control of their mothers and mother-in-law.

Why did women enter the "inner sanctum" to a greater degree from the Muromachi period to the Edo period?

The main reason is that during this period, as society entered the warring and warring states period, personal safety became more dangerous for women if they were out in the open.

During the warring and warrior regimes, women were in a worse and weaker position as it was because their personal safety was threatened or they remained unarmed. On the other hand, as society becomes more peaceful and stable, women will find it easier to secure their personal safety and their position will improve.

In the warring states, as the degree of personal danger increased, women, such as the mother-in-law,

could be said to have changed their strategies to move to the safer "inner sanctum," where they could enter and control their families and, in turn, control the outside society. In short, women became more oriented to being protected in the inner sanctum.

For example, if they left the names of their estates in women's names, their presence would be exposed to the outside world. By changing the name to a man, externally, the woman would be protected on the inside because the man would be present on the surface.

Nominally, the son is the owner, but the son is so tied to his mother that he is psychologically hijacked by her and is unable to disobey her, so he is, in effect, owned by the woman who is his mother.

It is believed that the authority to manage the household finances and other real household management of the estate is still held by the woman, but by placing the man in the front of the house, it has been made explicit to the outside world that there is a male guard in place. This may have been misinterpreted as a lowering of the status of women, since it superficially appeared that women were no longer in the public eye and had lost ownership.

This is thought to have been carried over from the Edo period onwards to the present day.
(First published March 2012)

The West is not monolithic.

The West is not monolithic in feminism.

Up until now, I have lumped the West together as a whole in my writing.

However, the strength and weaknesses of paternity and motherhood in the West also differ between Western and Northern Europe and Southern and Eastern Europe.

In the United Kingdom, France and Germany, paternalism is definitely strong in Western Europe, while the influence of mothers becomes stronger in Southern Europe, such as Italy and Spain, which gives the impression of being similar to Japan.

In the south of Italy and Spain, the influence of the mother in the society has become stronger, similar to that of Japan.

Even in the West, only Western and Northern Europe is purely patriarchal, and the term WENA (West Europe and North America) was coined to represent Western Europe and North America, and while the existing feminism in WENA, which is based on the premise of patriarchy, is effective, in Southern Europe the can be seen as better captured in the new feminism, which is based on the assumption that motherhood is strong.
(First published October 2011)

historical perspective on the struggle between men and women

World history can be seen as a history of power struggles between men (masculine nations and societies) and women (feminine nations and societies), of wars and struggles for hegemony.

The last Cold War was a conflict and struggle between the masculine societies and nations of the West and the feminine societies and nations of China, Russia and the East.

At the root of the ideological conflict between socialism and liberalism was an inherent conflict of power between women and men.

The feminine state, which adopted a strategy of closure and exclusion with the Iron Curtain, was unable to receive new ideas and goods from the male side, which halted the development of society and made it inferior. The feminine state, on its own, was unable to generate new ideas that would break the existing framework, and its social structure inevitably tended to be old and backward, making it inferior in terms of competitiveness.

As a result, the first act of the East-West, gender struggle was won by the West, the male side.

The feminine nations of the East ventured there, opened up their countries to some extent, accepted the culture and ideas of the masculine nations of the West, copied them and made their products with minor improvements, at overwhelmingly low cost, and exported them en masse, resulting in a massive deprivation of jobs and wealth in the masculine nations of the West, resulting in a financial crisis and high unemployment in the masculine nations of the West, and They are on the verge of collapse. As a result, the second act of the East-West, male-female struggle can be said to have confirmed the victory of the East, feminine side.

Japan was positioned as a feminine nation in the East, in effect, caught in the camp of the West, the male side, like the United States. For this reason, Japan was in a different position from the West.

During the isolation of China and Russia, Japan monopolized the achievements of the men's camp in the West, imported them, copied them, made small improvements, and disseminated the products as a result of those achievements to become the second largest economy in the world.

In this respect, Japan has become the pioneer of China and Russia, but in reality, Japan is a feminine nation like China and Russia, and there is no significant difference between Japan and China or Russia in the internal conditions of society.

For this reason, Japan at present is unable to successfully differentiate itself from China and Russia, and coupled with the fact that its currency remains strong against the yen, Japan is in a state of great distress, particularly in the manufacturing industry, and, coupled with a huge budget deficit, it is in a situation where it cannot escape sinking.

It is highly likely that Japan will be integrated into the side of feminine nations such as China and Russia in the future.

Thus, the world's historical trends can be seen as a struggle between masculine and feminine nations.

It can also be seen as part of the long-running global conflict and struggle between female-dominated agrarian peoples and male-dominated nomadic and pastoralist peoples.

Underlying these conflicts are endless power struggles, struggles, and confrontations between men and women, which can be called the history of the gender struggle.

Traditionally, men and women have been attracted to each other sexually, worked together to build families, raised children, and passed on their culture and heredity to the next generation, and this has been, and should continue to be, the mainstream view of the history of cooperation and collaboration.

However, it is also true that the characteristics and behavioral patterns of men and women are opposite, diametrically opposed and oppositional to each other, in that they are both gaseous and liquid. Therefore, it is inevitable that men and women with such opposing characteristics will constantly skirmish, fight and struggle with each other in response to changes in the external environment to see who can take the lead and gain control, both in the family and in society, and this is where the idea of the history of gender struggle comes into play.

As part of this, I expect that in the future, the trends toward male emancipation and paternity on the part of men and the promotion of maternal feminism on the part of women will rise together and collide head-on in Japanese society.

(First published August 2012)

2.

The Theory of "Home Management

Japanese society is supposedly ruled by politicians and bureaucrats.
In reality, however, there are additional rulers who control those bureaucrats.
The politicians' and bureaucrats' "life managers" and "domestic managers as further bosses" = housewives.
The theory that the Japanese housewife = unpaid domestic worker must be defeated. Japanese women are not really just workers in the home, but are in a position to control the lives of family members, a position that could be called a domestic manager.
Japanese women must take all men's wages (the price of their labor) and place them under their own control. In this regard, they are in control of the men as workers. If men realize that they are in a position of domination, they may revolt against women, so they deliberately revere them as the head of the family, or the patriarch, and desperately try to mend their ways to avoid being noticed.
Feminism focuses on the weak and victimized aspects of women and makes a big deal out of it, while ignoring or denying the strong aspects of women, i.e., their vested interests (household management and children's education). This vested interest of women is the aspect of the "domestic

manager".
To summarize the concept of a domestic manager, it is defined as "a person who manages and controls the lives of family members.
1) A wife who manages her husband.
2) A mother managing her children.
to emerge as.
On the other hand, in the West, men are considered to be in this position of domestic management.
Japan → husbands engaged in wage earning activities under the supervision and control of their wives.
Europe and the United States → Wives engaged in domestic work under the supervision and control of their husbands
The picture is that.
The fact that women occupy managerial positions in the household indicates substantial female dominance in the Japanese household.
Patriarchy in Japan is considered to be all that it appears to be.
Women tend to bring up the patriarchal system incessantly because of same-sex conflicts and power struggles between wives and mother-in-law.
Women emphasize the importance of mutual unity among members of the same sex.
They don't want to be seen as having weak same-sex unity (they don't get along with each other, they are disconnected). and blame their heterosexual husbands (sons) for not wanting to be seen as a good match.
The reason why the power of Japanese women was limited to "intra-household" (i.e., within the family) is thought to be a remnant of the samurai society, a society that was based on the premise of warfare and a state of war. Pre-war Japanese society was also considered to be a type of "samurai" society in which the army and navy had a strong voice. In a state where battles and wars were frequent, there were many dangers on the outside. Therefore, women, a valuable resource for reproduction, could not be sent out to the outside world.
Japanese men (e.g., Kyushu boys) often get overbearing and let their wives take care of the small things around them. They do nothing of their own accord and do not move. The rationale for this can be organized as the "lazy = superior" theory. In other words, the idea is that those who are able to spend their time relaxing and lazy and not working are higher in rank than those who are not. However, this means that if you don't have a wife, you can't do anything on your own. In other words, he is in control of his wife's life and death in life. He can't think highly of his wife, and in the end, he is trapped in a weak position.
Japanese women are expected to join the family. Difficulty in being promoted at work. They are forced to quit their jobs due to a pat on the shoulder.
This is not because they are incompetent at work.
The real reason why Japanese women are required by society to work in the home is because they are more socially important and have a higher status as managers in the home, i.e., those who manage the lives of those who work in the workplace.
Japanese men are actually happier when they don't have women in the home.
They would not have to be in control of their daily lives. They would not be driven to do things they don't want to do. No longer having to work for (wages) or compete for promotion in the organization.
But the psychological dependence on women makes it impossible to avoid having them join.
The gender division of labor is considered discrimination against women.
However, it does not necessarily discriminate against women.
In the case of "women are inside and men are outside," the "inside" is more likely to have a managerial role in the household and have a higher status (contrary to the West). This is the opposite of what is happening in the West.
The "inside" has better survival conditions as it is not directly exposed to the harsher natural environment.
In Japan, the wife plays the role of the mothership and the husband is the plane that takes off from the mothership, works at his workplace, and returns with his salary.
The mother ship manages the plane, giving instructions on its departure and the handing over of paychecks.
While the mothership is a permanent place, the plane ride is temporary.
The workplace is a place of temporary dwelling and must eventually return to the mothership.
Women who control their final home, the mother ship, are the strongest members of society.
Japanese fathers are accused of not being involved in the raising of their children. But even if

Japanese fathers do participate in the raising of their children, they are merely hired as supportive laborers and cannot take the lead. The leadership is in the hands of mothers, not women. Fathers in Japan do not have the authority to raise their children and are marginalized from the process. The same is true of housework. As long as the decision-making authority rests with the wife, the husband is merely a supplementary labor force. It is not surprising that husbands are not motivated to do the housework. On the other hand, the reason why fathers in the West are actively involved in household chores and child-rearing is because, as the manager of the household, he has the final say in what goes on in the household and in child-rearing. If he has the authority to decide what to do next, he will naturally be motivated to do so.

Housewives are often seen as having a low social status. However, the picture is very different between Japan and the West.

Western housewives are little more than subcontracted domestic workers under the supervision of their husbands, and their status is truly low.

The Japanese housewife, of course, has the aspect of a domestic worker, but in reality she is always one rank higher than her husband, who reigns as a domestic manager and is controlled. The Japanese housewife controls and regulates every inch of family life, and has the authority to manage and distribute income and control the education of the children. She is the life manager and supervisor of the family, protecting the healthy life of the family.

In Japanese households, it is said that the order of priority for shopping is: "Children's," "Wife's," "Excess," "Husband's. The reality of women's dominance can be seen in the fact that wives' items take precedence over husbands' items.

(First published July 2000)

Japanese Women and Household Management Authority

1. pocket money and the Minister of Finance

In Japan, the fact that men are solely responsible for earning enough salary to support others is seen as evidence of male dominance (patriarchy).

It is assumed that women's position is weak because they do not earn their own salaries.

Isn't the above opinion strange?

Being in a position to earn a salary is not necessarily evidence of being in a strong position (being a patriarch).

In Japan, salaries earned by men go straight to the bottom of women's paychecks with little or nothing done by men, from the payroll bags of a bygone era to modern bank transfers.

In Japan, women control the household budget and have the final say in budget allocation decisions. She is known as the Minister of Finance.

According to the 1994 International Comparative Survey on Children and Families by the Youth Policy Division of the General Affairs and Communications Agency, wives are responsible for more than 60 percent of household budgeting in Japan compared to husbands and wives, confirming the monopoly of women in Japan on household budgeting.

Men are again given an allowance by women.

Men must negotiate the amount of the allowance with women. Women have the final say on the amount.

The role of the patriarch should really be to decide how to spend the money (budget allocation), but in Japan, this role is occupied by women.

However, in Japan, this role is occupied by women, who merely earn their salaries but have no authority to decide what to do with them. Japanese men should be working for women as household managers (Finance Minister). They are just such low-level workers.

It is not patriarchal to be stripped of the authority to manage household finances and to be dependent on an allowance.

Women in Japan are often lambasted as being in a weaker position than men because they are the dependents of men who provide for them. However, this is a way for men to maintain their self-esteem ("I am great!") and work better.) and that it's just an excuse to keep them working better. (It is an excuse to make them earn a salary.)

Japanese men are the gavel that creates money and women are the carpenters who use the gavel. Women take the money generated by the gavel and manage it with their own hands. Since men do not have the ability to manage themselves independently, they have to bow to women as managers and ask them to give them an allowance.

Japanese men are elevated by women to be the pillars of the family, when in reality they are little

more than lowly workers under the control of women. They must be drained of their income and monitored by women to make sure they do their jobs properly. Japanese society is a "cormorant society" in which men are engaged in catching fish under the control of women who are cormorants, and are made to act as cormorants who are forced to spit out the fish they catch.

In Japan, husbands have ownership and title to property, but they do not have the authority to move or manage that property at their disposal. On the other hand, the wife does not have the title to the property, but she has the authority to use and manage the property (in someone else's name) as she pleases.

Which of the two is the stronger of the two?

What results would you get if you asked them as Mr. A or Mr. B, without revealing their gender?

2. status and wealth of Japanese housewives

Housewives have been considered to be of lower status because they do not earn enough money to feed themselves. This has been the basis for male dominance in Japan to date.

Japanese housewives have the final say over the flow of money in their households. As household managers, they must control how their wages are spent and decide what to spend them on. This authority to manage and use property is also exercised over the husband in the form of an allowance payment.

The authority to form (create) and own property, which has traditionally been recognized in the family (mainly held by the husband), is separated from the authority to manage and use property. The existence of the authority to manage and use property and the authority to allocate it should be recognized separately from the existing authority to manage and use property. No matter how much one may formally own property, if one does not have the authority to actually use it, it is useless. In this regard, we should try to give more weight to the authority to manage and use property. In Europe and the United States, the husband retains the authority to manage and use the property, but in Japan, the wife retains the authority to manage and use the property.

	Strength of Authority	the West	Japan
Property Formation (Generation) and Ownership Authority		he	he
Authority to manage and use (allocate) property		he	wife

Conventional feminist arguments about patriarchy in Japan focus only on the authority to form and own property, and do not pay enough attention to the authority to manage and use property. If we pay attention to the latter, we will never come to the conclusion that the Japanese family is a patriarchal system.

He just brings in his income and cannot spend it freely (he does not have the authority to redistribute it).), a husband who has to bow down to his wife to get an allowance (he is engaged in subcontracted wage earning work, under her control) The wife, who has the final authority to use the money, is higher than the wife, who has the final authority to use it. (She has the authority to redistribute income.)

The Japanese chorus of "the breadwinner (the family breadwinner) is eagle-eyed and strong" is a deliberate attempt by women to hide the fact that it is their wives (women) who really have the power to control the property. The purpose of the concealment is to keep men's self-esteem high and to make them work useful to themselves (in their role as defenders as strong shields and as workers earning their paychecks). Men who believe in "male supremacy" are being carried on, by women.

A husband who bosses his wife around but can do nothing without her, or a husband who has no idea where everything in the house is because she controls it all, is actually a weak man because she holds the power of life and death in her hands.

Why did Japanese women get the authority to manage the household budget? In a society such as Japan, where rice farming is the mainstream of agricultural behavior, women are more suited to agricultural activities that require wet attitudes, and this is probably due to their greater ability to adapt and conform to the environment than men.

Japanese feminism hides inconvenient facts. It ignores the fact that women hold the purse strings. This attitude of hiding behind a stench must be changed.

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Japanese Women and International Standards

Feminism advocates the emancipation of women in a male-dominated society.

As a result of applying it forcefully to Japanese society

Japan is a male-dominated society (it may look like it, but if you do your research, you'll soon find

out that it's not). Japan is a masculine society (it may look like it, but if you do your research, you will soon find out that this is not the case). Therefore, to achieve something comparable to men, we have to be masculine.

In this case, women have to make a mistake.

In doing so, women are making a mistake.

Japan is actually a female-dominated society, which means it is a "woman's society". Japanese society is effeminate. Men in Japan are not masculine by nature, but they think they are masculine. By trying to become more masculine, women are trying to destroy the "women's society" by abandoning the foundation of their strength of female dominance.

In order for Japanese women to compete with men, there is a limit to how far they can go if they try to dry up and become more masculine. They will end up following the footsteps of Western women. I think it is better to make use of the essence of women.

I think it would be better to advance into the workplace and workplaces while retaining the "wetness" of women.

The Japanese workplace is wet by nature, so it should be possible to advance into the workplace. (It is possible to fit into the Japanese workplace with one's feminine character.

Modern Japanese society, women included, is mimicking the norms of dry, male dominated Western society.

In the results of the author's dry/wet psychological test survey, Japanese women were asked, "Which of the following fits your personality? In response to the question, "How do you feel about your own femininity?", she denies her own femininity by choosing the dry item.

This is because they have tried to learn from the masculine, developed Western countries. They are vulnerable to the authority of the developed world, a precedent of success that should be imitated.

The denial of wetness in Japanese society has weakened the position of women, who are supposed to be wet.

The Japanese society appears to be strengthening the position of women by promoting equality and equal rights between men and women first.

Women are supposed to be able to walk the mainstream course like a fish in water in a wet society, like traditional Japanese society. They should be able to lead society at their own pace.

Femininity is a way of behaving that is outside the Western-led international standards.

Japanese women deny their own femininity (femininity) = wet behavioral patterns and try to be masculine by conforming to the dry behavioral patterns of international standards. However, it is impossible for them to become dry because the metal is wet, so they only "pseudo-dry" themselves. Japanese women think that dryness = masculinity = westernized behavior, and are authoritarian in their identification with it. Since Japan has joined the ranks of the developed nations, it is natural for it to be dry. This is in line with the traditional idea of Japan's entry into Asia and Europe. I don't see any problem in applying feminism, a Western theory for a dry society, to Japan. It is an international standard theory, so I think it should be applied to Japan as well. They assume that it is the correct research.

The international standard of behavior as dry = masculine is the same as the global standard of male dominance = patriarchy. To see patriarchy and the feminism that condemns it as the world standard, and to mechanically introduce it into Japanese society in an authoritarian manner "from above" is to try to conform to it. The idea that Japan has caught up with the world's standards, or is conforming to them, leads to the idea that Japan is a patriarchal society. Japanese society is considered patriarchal in Japanese feminism, despite the fact that in the pre-modern=feudal state, its nature is wet=feminine and out of line with international standards. Whether it meets or deviates from international standards, it leads to the conclusion that Japanese society = patriarchy. Possibly because they are unaware of the connection between traditional (pre-modern, feudal) Japanese = wet = feminine.

Conclusions about Japanese society that deviate from international standards (Japanese = feminine = wet) are either ignored or perverted to conform to international standards, assuming that they will eventually catch up with the standard. Directly importing Western research results and ignoring or perverting phenomena that do not conform to them, or forcibly applying Western theories to phenomena in Japanese society.

For example, they do not mention women's authority over household finances (i.e., holding the purse) at all, but insist on the fact that they do not earn their own salaries and income, emphasizing only the aspect of unpaid domestic workers as proof of women's weakness.

Or, with regard to the monopoly of childcare authority by women, they willingly try to relinquish childcare authority as an imposition of childcare labour on women, as the father does not help with childcare. One of the major perks of having childcare authority is the ability to bring children under

one's control and domination, or to create children who will listen to one's words and control them for as long as one lives, which is a major perk of having childcare authority, but they are willingly giving it up. This is, from the point of view of power theory, a ridiculous act of willingly relinquishing the power it has acquired for itself, with impunity.

Or, in the case of male-dominated or female-dominated societies, the apparent and behavioral priority of men as a manifestation of male domination of women, without realizing the essence of the domination: the protection of vulnerable men, the protection of men's human rights, and the priority of the vulnerable (the same idea as giving up a seat on the bus to an elderly person). Making femininity the global standard should be the ultimate goal of feminism. To that end, the dry behavioral patterns of the West should not be used as a model.

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The Fulfillment of Motherhood in Japanese Society

Japanese society is said to be full of motherhood. Japanese women scholars and feminists, on the other hand, attack maternalism as a bad thing.

However, on reflection, we can say the following

Motherhood is a woman's attitude towards her children and is a part of womanhood.

In Japan, there is a widespread attitude of women to treat men as if they were their own children. Japanese women have a more powerful position as mothers than men who play the role of the child. These events are supposed to be evidence of the dominance of women in Japanese society, yet for some reason Japanese women scholars and feminists have failed to notice this. They are supposed to be working for the extension of women's rights, and the filling of society with maternity is supposed to be a desirable event.

The fact that the arguers are often single or young, unmarried women may be the reason for this, but it seems to me that they are clearly misleading.

(First published July 2000)

Women, Socialism, and Communism

For women, regulation, cooperation, harmony, group-oriented socialism and communism are compatible.

For men, individualistic liberalism is appropriate.

The female-dominated Japanese village society appears to be following Western individualism and liberalism, but in reality it is socialist and communist.

(First published August 2011)

The Missing Perspective on the Japanese Housewife Debate

The existing viewpoints of the Japanese housewife debate are.

(1) The view that housewives are unpaid domestic workers is all too common.

There is a lack of awareness of the fact that housewives are the managers of the household, managing the lives of men.

In society, it is men who take on the role of workers, working under the control of women's lives. The housewife, rather, has the role of domestic management, standing above men and directing and controlling their way of life.

They lack the perspective that women are in the position of life managers in the home.

Isn't the term "unpaid" more appropriate for men, who have no authority to distribute their earned wages directly to the housewife?

(2) Income earning place = workplace-centric perspective only.

As the term "social advancement" suggests, they do not consider the family as part of society.

For some reason, they do not take a family-centered perspective, which serves as a comprehensive mother ship for society, including the workplace.

(3) They only focus on who is the nominal owner (name) of the family's property.

They don't focus on the fact that they are the actual owner of the family's property, i.e., they have the authority to manage the family's finances, such as deciding the amount of spending money for their husbands.

(4) They are all about the perspective of who earns the income.

They pay so much attention to who is the breadwinner that they do not realize that they monopolize the authority to use it.

They don't realize that they have a monopoly on the authority to spend.

(1) They tried not to notice, and cleverly avoided noticing. If they noticed, Japanese society would not be able to explain itself according to the feminist theory they were trying to introduce.

(2) Failure to notice. My mind was so occupied with digesting and absorbing Western theories that I was ignorant of the reality of Japanese society.

(First published July 2000)

The Hidden Ploy of Japanese Feminism

In Japanese feminism, men are seen as patriarchs who dominate women, and it is desperately argued that Japan is a typical patriarchal, male society.

However, this assertion of feminism in Japan is actually a clever excuse by Japanese women, who are on the side of dominating the feminine nature of Japanese society, to protect themselves and preserve their regressive nature in order to escape from the "responsibility of domination".

The essence of women is that they are so afraid of getting themselves into danger that they try as much as possible to put men in a dangerous role so that they can live comfortably in the inner sanctum of their homes where they can be safe and protected, or that they dare to take a stand against the existing order, rather than take the risk of establishing a new order on their own. This is a mass of self-preservation, safety-first, risk-averse, and regressive nature, in which women are flexible and adaptable, respecting the teachings of the existing order as precedent and tradition above all else, and skillfully securing their own safety and comfortable place in the midst of maintaining the existing order.

In order for women to maintain this kind of self-preservation, risk-aversion, and regressive nature while effectively controlling society as a strong man, they need to realize some form of "irresponsible domination" or "risk-free domination," in which they rule but do not take responsibility or risk. In order to do so, they need to somehow escape their responsibility for control, the risks associated with control, or impose them on someone else. Rulers are somehow easier and riskier to bear the brunt of criticism because people take out their life's frustrations on those they see as rulers, or hold them accountable for policy failures.

An effective way to do this is to incessantly treat men as the rulers, screaming hysterically and hysterically that they are the weakest and most vulnerable, and to incessantly hold men accountable and blame them for being the rulers, by forcing them to make up the responsibility of control. It is to make them lose. Or it is to refuse to acknowledge, erase, or ignore the existence of a motherhood system that sees its women as strongmen in the first place. This is exactly what Japanese feminism claims to do.

By continuing to loudly and continuously assert that they are not the rulers and that men are the rulers, Japanese women have easily succeeded in effectively dominating Japanese society while placing the responsibility for this on men. In doing so, they are able to effectively control society while remaining in the safety of a secluded location, free from the brunt of criticism. Japanese feminism is a quick and highly effective tool for Japanese women to dominate Japanese society.

For these Japanese women, my argument that Japan is a matriarchal society is a nuisance to wake up their sleeping sons and daughters, and they are expected to continue to ignore it in the future.

In addition, the supposedly powerless Japanese men, who have been unilaterally blamed for their actions, are now feeling comfortable under the illusion that they are strong and in control of their own lives, and have become overbearing. In such a situation, being told that you are not really the

rulers is hard to accept because it makes you feel like your face is being destroyed.

For such Japanese men, my argument that Japan is a matriarchal society is an uncomfortable one that destroys the good feeling of being treated like a ruler, and they, too, are expected to continue to ignore it.

(First published May 2009)

Seeking a housewife.

1.

Women who are away from home for work have less of a voice and control in the home. Why do so many men want their wives to stay at home when it should be a pleasure for men to do so? It's the requesting nature of women. Trying to rely on women as a mother figure. Wetness and femininity are prevalent in men who are supposed to be dry.

Women are advocating for liberation from traditional gender roles. This is in spite of the fact that they are in control in traditional gender roles. The reasons for this change according to the life course.

(1) For some time after marriage, the burdens that are borne, especially in terms of childcare, are high. Being very busy. You have to put up with what you want to do at the convenience of your children. In terms of household chores, it was hard to do when labor-saving measures such as the introduction of appliances had not been taken.

In this case, women.

(a) Expect men to continue to take the lead in household affairs, while holding on and as an auxiliary labor force?

(b) The husband and wife will also share the initiative in household affairs.

The attitude to be taken by men will vary depending on the They should refuse to be hobbled around as an auxiliary labour force. As far as possible, there should be an equal distribution of leadership between men and women.

(2) Once a woman has been married for a long time, when she has settled down to raise her children, and when household chores have been reduced through the introduction of home appliances, she is slow and loses her purpose in life. After raising children, it is easy to feel unfulfilled and to have a time gap. Housewife is no longer seen as a worthwhile occupation. You will want to try a job other than being a housewife. They will want the opportunity to enter the professions occupied by men.

Japanese companies and government offices are by nature a very wet working environment for women, so women should have an advantage.

The problem with the wetness of Japanese organizations is that they are highly homogeneous and closed off.

The problem with Japanese organizations is that they are highly homogeneous and closed-off, and only the first person who joins the organization as a blank slate is allowed to learn the organizational culture. (Same thing with a bride who wears a white coat.) Those who have left once outside the organization or were part of another organization find it difficult to re-enter. The closed nature of the organization contradicts this, although women need to leave the organization once they are busy raising their children and have blanks in their employment. Parental leave schemes are based on the assumption that they will be continuously employed by the organization and must endure, even if inadequate, if they want to advance their careers within the organization.

Men should pave the way for mid-career employment in women's workplaces if they want to liberate themselves.

Incidentally, husbands who do not want their wives to go to work are.

(1) He doesn't like to be seen by others as not earning much money, as if his abilities are denied.

(2) He is worried that his wife will not be able to protect his home.

(3) I want her to greet me warmly when I come home.

He must have the desire to be able to do so.

However, this would mean that his wife would be in control of the household and the education of the children, and he would be in a position of domination.

Since he is away from home for a long time, he has less influence over his family.

To be treated as a nuisance and alienated from the children.

2.

Behind the gender discrimination against women in the workplace, there is a desire on the part of men to have women stay at home, a desire to be a stay-at-home mom, if you will.

The side that seeks to vary the status quo (women) is subject to a certain amount of resilience in the direction of non-variance.

If women enter the workplace, men may be dominated by women, not only at home, but also in the workplace. Men rebel against women's advancement for fear of losing their place in the workplace. Japanese men, as it stands, that their only reason for existence is to earn a salary and bring in an income. (The management of income and the allocation of budgets for different uses is in the hands of women. When women advance in the workplace, men lose their reason for being.

Sexism in the workplace is of course a male-dominated, patronizing attitude that looks down on women and refuses to allow them to gain important positions in the organization. (It is itself an empty attitude that does not reflect the prevailing situation in Japanese society where women are more powerful.

However, sexism is actually a "longing theory for a managerial position in the home," a theory that says that women need to be allowed into the home to manage their own affairs as if they were their own mothers, and that women need to be shown that there is nothing wrong with remaining in the workplace as a means of getting women to enter the home more easily. It is largely caused by the idea that it is okay to be a man and not a woman.

In that sense, gender discrimination in the workplace is inextricably linked to Japanese men's dependence on women as their mothers, and in order to eliminate gender discrimination, it is necessary to eliminate men's desire to be dependent on women and make them independent.

Women should also be more aware that eliminating the dependence of men (such as their own sons) on them and making them more independent in their lives will speed up their own entry into the workplace. In that sense, it can be argued that a condition for women's advancement in the workplace is the end of the male domination of the Japanese family by women (motherhood), which means the dismantling of the traditional view of the maternal housewife.

(First published July 2000)

To criticize Japanese feminism.

[1.
Contemporary Japanese feminist arguments seem to suffer from the following problems.

1) There is a prejudice that women are always weaker than men; they believe in the theory of the global historical defeat of women (global transition from motherhood to paternalism), which emerged in the 19th century in Europe and the United States, as a settled theory without checking it against new data. Originally, this theory of a total transition from motherhood to paternalism was proposed by Europeans, who were mainly nomadic and pastoralist patriarchal societies, in order to justify the patriarchal nature of their own society. In advocating this theory, I have examined the socio-psychological realities of East Asian rice farming societies (e.g., collectivism, etc., being wet = feminine). It is unlikely that Bachofen and Engels were familiar with the social psychology of East Asian rice farming societies (collectivism, etc., being wet or feminine) when they proposed this theory. The advocates of the theory of total transition from motherhood to fatherhood tend to look almost exclusively at Europe and its environs and forcefully advocate the theory of total transition from motherhood to fatherhood throughout the world, while Japanese feminists are importing the theory directly into Japanese society without realizing its flaws.

2) They do not take into account the results of research on the psychological gender differences between men and women. Without checking the nature of society (e.g., dry/wet) against the nature of psychological gender differences, the authors assert that there is no society in which women are dominant. With regard to Japanese society, the correlation between "Japanese way = wet = feminine" is established. It is precisely because women are more powerful than men in Japan that they are "Japanese" and "feminine". The view that Japanese society is, in effect, a female-dominated society is valid, and this is incompatible with the claims of Japanese feminism.

3a) There is a prejudice that views housewives, who are in the process of reproduction, as inferior to professionals, who are in the process of production.

3b) They make the mistake of criticizing the gender division of labor, such as "men are for work and women are for home," as one-sided male dominance = patriarchy and sexism. The gender division of labor can occur even in societies where women are dominant, as long as men and women have different biological values. (Men work in dangerous outside jobs, while women live primarily in the safe, inside home, etc.) Which gender predominates is not determined solely by the existence of a gender division of labor. It depends on which gender plays a more important managerial role in society. In Japan, women are considered to have the upper hand because they are

the managers of men's lives and have total control over household finances. (Even if a man is the prime minister, his wife reigns as "the prime minister's life manager," one rank higher than the prime minister.

3c) In Japan, it is women who have real control over the salaries earned by men, yet they ignore this fact and insist on nominal ownership titles only.

4a) Lack of perspective on maternal superiority (mother-child collusion) as social control by women.

4b) They should be happy to see women-led child rearing as a way to feminize society, but they see it as a "hindrance to the advancement of society (the workplace). (This increases the chances of men intervening in childcare. (This increases the chances of men intervening in childcare, which in turn benefits men).

5) Japanese feminism/women's studies itself is a manifestation of Japanese women's artifice, strategy, and ploy to deliberately make Japanese men appear stronger by chorusing "women are weak and discriminated against".

The strength of Japanese men is a "false image" (based on bravado) that can only be achieved with the support of such women's consciousness. Men, who are the apparent masters (public) of Japanese society, cannot become the real masters (true masters) forever under the current wet-feminine system of Japanese society. The real (actual) masters (public) of wet Japanese society are women.

6) Not taking into account the psychology of men when attacking men who prevent women from entering the workforce. It is appropriate, as a matter of human psychology, for men to feel uncomfortable and to try to prevent persons who are physiologically and psychologically different from them (women) from entering the workplace, which has been mainly occupied by men, from entering their surroundings.

[2.

Isn't what has traditionally been claimed in "Japanese" feminism wrong?

Feminism as claimed in the West has a legitimate basis to be recognized. (That's right.) However, it is not correct to import it directly into Japan, where the nature of society is different, and try to apply it mechanically.

Traditional Japanese society is more likely to be female-oriented, and it is men who are disadvantaged (the Japanese national character is skewed in a wet-feminine direction, women control the finances of Japanese households …). and so on, women practically dominate society). thing.

The nature of the same gender discrimination is different between the West and Japan. Whereas in the West, women's position is truly weak, in Japan, women are unilaterally forced to bear the burden of being dependent on men in their lives. (Men are non-conforming to a female-oriented society.) The discrimination between men and women in Japan is more due to the strong position of women. (Women's position is superior to men's.)

Feminists in "Japan" have been trying to change this reality (women are strong.) That they should acknowledge the errors they have made in the forced application of Western theories to Japanese society by attempting to re-frame Japanese society in a new way. (We must admit that we have misrepresented the power relations between men and women in Japan as being dominated by men. We must admit that this is wrong.

Japanese feminism, which merely applies the theories born in the West (nomadic society) to Japanese society (agrarian society) mechanically, should try to shed its skin to a new level by adopting the following perspectives.

(1) Remove and remove all the parts of the society that are directly imported from the West that women see as weak. We should then reconfigure the theory to assume that women are strong. For example, in a society where women are strong, the "burden of the strong" is unreasonably heavy, so we should discuss how to get men to cooperate in reducing the degree to which they are leaning on us.

(2) We should show more consideration for men, who are only as strong as they appear to be, and who are, in truth, in a weaker position than women. Simply attacking men as strong (as Western feminists do) will leave Japanese men feeling uncomfortable and closed-minded.

(3) If you are advocating equality between men and women, you should share the authority to manage the household budget with men (abolish the current practice of taking all the income earned by men and giving them only an allowance).), men should also be encouraged to participate in child-rearing activities to change the national character, which is heavily biased in favor of women, to a more male-oriented one.

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The claims of Japanese feminism are unreasonable.

The following is a demonstration of the impossibility of traditional Japanese feminist arguments.

To argue for women's economic independence is to aim for women to become male employees in the workplace. However, they find it impossible to become as good as male employees after having a baby or something else, so they quit.

The increase in the number of female managers and executives will create a system of irresponsibility in which female executives do not take responsibility, leading to the collapse of the organization.

The eradication of sexual harassment has the side effect of making it harder for men and women to connect with each other, leading to a decrease in romance and a decline in the number of children.

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Women's "Social Advancement" in Japan

1) Introduction (Isn't the family a "society"?
Women's "advancement" in society, as it is currently called, means freeing women traditionally trapped in the home and liberating them from it to take part in the "society" (government offices, corporations…) that has been occupied by men. (i.e., outside of the home).
First of all, those who advocate women's "social advancement" do not see the home as a part of society.
The family is the "aircraft carrier" that everyone goes out of and returns to after working, and it forms the core of society. In this sense, the notion that the family is separate from the society, or that the family and the society have entered the society, is not correct. It can be said that what controls the family is what controls the fundamentals of society as a whole.
2.
Why have Japanese women been trapped in the home? Why is the phenomenon of women being tied to their families occurring? This should be divided into two categories: (1) problems derived from a biological perspective and (2) problems specific to agrarian societies, such as Japan.
(1) First, consider the biological aspect. Women are richer and more biologically valuable than men in terms of the number of germ cells (eggs) they carry and the number of eggs they produce. In this regard, for the survival of the human species, women needed to remain in a more secure place at all times than men, who are less valuable. This was the home as a "nest" and "interior". On the other hand, the workplace, separated from the home, was a more dangerous "field" and "outside" world, more suited to men.
These days, however, most workplaces have become much safer. Computerization has made it possible for machines to do all the dangerous work and for people to remain in the safety of their homes and perform their duties. As a result, the workplace no longer needs to be occupied by men, who are less biologically valuable. Women's "entry into the workplace" is considered to be well within the realm of possibility.
However, at present, the workplace is limited to a place of work during the day, where people go out from their homes to work, and those who have worked at the workplace return home to eat, sleep …
We need to do things such as
In the future, the workplace should have the same function as a "nest" as the home. (A safe place for one's own personal use, where one can occupy it all day long, where one can sleep and eat, and where facilities for childcare are available. In other words, the identification of the home with the workplace is a fundamental condition for women seeking a permanent safe place to fully enter the workplace.
(2) The next step is to consider the problems inherent in an agrarian society. The household plays a role as an "aircraft carrier" that controls the basic parts of society. In an agrarian society such as Japan's, the family is dominated by women. Japanese men, who have traditionally worked outside the home, are psychologically dependent on (spoiled by) women and are anxious to have a woman at home instead of their mother. For this reason, they are opposed to women leaving the home.

Therefore, the only way for women to "advance" smoothly in Japanese society is to stop the family from being a place of psychological dependence on men. In other words, women should step down from the role of male mothers. More fundamentally, it is necessary to end the domination of men by women, which is the source of men's psychological dependence on women, and to make men more independent. This would involve, for example, preventing mothers and grandmothers from creating a sense of psychological unity with their children, especially their sons, while raising them, and preventing them from becoming too close to them or taking advantage of them.

Some people believe that Japanese men are able to work full-time under harsh conditions, while women have to work part-time because they have to do housework and childcare, and that is why they are not able to advance in society. This is a phenomenon that occurs. In other words, the reason why men are able to work without considering the family is that they psychologically leave everything in the home to women. To be more precise, the family is totally controlled by women, so they have no choice but to leave it to them. In order for men to get away from their compulsion to work full-time, it is necessary to change the state of total female domination of the family and provide men with a psychological place in the home. (A psychological place is a place of clarification and affirmation of one's existence.)

3.

In Japanese feminism, there is a strong tendency to deny that women are confined to the home, which is considered to be behind Western standards. However, denying that women should stay in the home is an attempt to forcefully apply the Western view of the family to the Japanese family. (In the Western view of the family, the family is male-dominated and women want to get out of it. (In the Japanese view of the family, the family is female-driven, and women want to get out of it. (In the Japanese view of the family, the family is led by women, and women do not particularly need to leave it. Rather, they are comfortable with the psychological control they have over everyone. This is a symptom of the failure of Japanese feminists to understand the current state of Japanese society due to their insensitivity. They fail to realize that the home has been used by women in Japan as an effective tool to dominate the entire society.

Japanese feminism, with its workplace-centric view of society, is trapped in a false view of Japanese society as male-centered. This theory has led to the abandonment of the family by women who believe that they, too, must make a difference in society, and has ironically weakened the power of women, who have used the family as a base for managing and controlling society as a whole, including men. (The family is the source of power that dominates society. (This is a win-win situation for Japanese men.)

For Western women, the home is not their place (it is a place of male domination, from which women are alienated).), so they sought an escape from the home. In Japan, the home is a place dominated by women, and men are alienated from it, which is why they are seeking to escape and find a safe haven in the workplace, which is outside the home. Women's advancement into the workplace in Japan is nothing more than a threat to men's safe haven. (Not so for men in the West. They are holding on to their families. They have the family under their control.

Women's "social advancement" is, for Japanese men, an act of self-esteem ("I'm the one who supports the family's economy. …) This is nothing short of a vicious cycle that cuts down on the last stronghold, the last stronghold, for women to maintain their self-esteem. In order to facilitate women's "advancement" in society, it is necessary that the workplace is no longer a trump card for men to use as a last resort to maintain their self-esteem.

The privileges traditionally occupied by women must be explicitly opened up to men. (These privileges include the authority to make income and expenditure decisions through household management and the authority to raise children.) This is the best way to liberate men from their obsessive clinging to their positions in government, business and other organizations. (The psychology of men trying to exclude women. The best way to free men from this mentality is to liberate men from their obsessive clinging to their positions in organizations. In order to promote women's "social advancement" in Japan, it is necessary to eliminate the men's fear of being "totally dominated" by women.

4.

In relation to the delay in women's "advancement" in society, women have become more active in organizations (government offices, companies…) In Japanese feminism, the fact that women rarely attain high positions in the

There are two reasons why women do not attain high positions: (1) the biological aspect and (2) the "women lifting up men" aspect unique to agrarian societies.

(1) If we take the assumption of a high position as a matter of taking up a position in an organization, then the assumption of a high position implies that the degree of responsibility for

failure is that much heavier. This is good when you are successful, but when you fail, you are the first to bear the brunt of criticism. To take responsibility, social sanctions (disciplinary action, punishment, bad publicity …) but in doing so, the risk of threatening one's own life becomes greater. This is an intolerable situation for women who are biologically valuable and therefore sensitive to their own self-preservation. The "safety" of women's lives, which they value, is not maintained. In this regard, men are not as sensitive to self-preservation as women, and therefore are not afraid to take responsibility for the consequences of their failures in office.

Women, on the other hand, are more likely than men to place a higher priority on maintaining relationships with others, but they cannot bear the thought of being pointed at by everyone around them and on whom they depend when they fail to perform tasks that are appropriate to their position (a state of alienation). Therefore, it can be thought that men who accept such a situation will be more likely to entrust high positions to them.

This is the traditional way of dominating men and society as a whole, in which women do not directly occupy high positions, but make men take over the positions and make them psychologically dependent on them, for example by making them act as mothers. This allows women to rule society and yet avoid taking responsibility for it.

(2) The low status of women is also the result of "male-dominated, female-dominated" society. In an agrarian society like Japan, society moves at the pace of women (society is made for women). (Society is made for women.) The status of men is lower than that of women. If left unchecked, men will lose their "self-esteem" and become demotivated. (Not working.) Things.

Therefore, in an agrarian society, it is necessary to give preference to men for "high" positions with titles in the organization to satisfy their "self-esteem" and encourage them to devote themselves to work. The positions that women occupy are to be subsidized and lowered by men. (To build up men.) This is necessary in order to empower men by not making them realize that their status is actually low. Convincing men that their status will be higher if they work is the driving force behind the development of society. In this case, the high status is only what it appears to be (it is women who really control the society). But, by hiding this, it makes men feel "great! And by complimenting them, men can manage to retain their "self-esteem" in a society dominated by women.

5.

In order to encourage women to actively pursue high social positions on their own, it is necessary to reduce the responsibility they have to take in the event of failure. In the event of failure, it is necessary to reduce the responsibility that she must take by distributing the responsibility to the positions on top, bottom, and left and right, and by making her jointly and severally responsible with those around her.

For example, if a woman is working on a project team with a female supervisor, if a task fails, the entire team should take responsibility for it, rather than just the supervisor (woman) taking responsibility as in the past. (Avoid concentrating responsibility on the supervisor. Distribute responsibility to each member of the team. Such a system needs to be established. By doing so, women will feel more comfortable in their supervisor's position and will be more willing to take on higher positions because there will be less psychological pressure on them to take responsibility.

Also, in an agrarian society like Japan, women would be able to balance work and childcare on their own while accepting the fact that men would be less dependent on them and would be more dependent on them. In this case, it is likely that women will treat their subordinates like mothers. In this case, it is expected that women will treat their subordinates like mothers, which will satisfy the requesting nature of Japanese men to be mothers, and men will smoothly give up their position as superiors to women.

It should not be overlooked that Japanese men have traditionally been dependent on women in their daily lives and have demanded that women take care of their food, laundry and other needs. A possible countermeasure would be to take on the attitude of a "mother" rather than a "wife" or "wife" as in the past, in order to make men more smoothly follow her. In other words, she treats men as if they were her "children" under her control and constantly "disciplines" and "commands" them to take care of themselves in the manner of their mothers. Alternatively, they could outsource the care that men need to take care of themselves outside the home. Or they can take care of their men's needs by outsourcing their meals from convenience stores. In order to show men that they are concerned about their health, a campaign should be launched in advance to make it commonplace for convenience stores and the food service industry, for example, to provide convenience store lunchboxes with a nutritionist's supervision.

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On the Economic Independence of Japanese Women

It has been said that women have not been able to achieve economic independence in Japan. It has been argued that women are discriminated against because men are the sole source of income and women are denied the opportunity to earn their own money. That.

In reality, however, is it possible to say that earning an income is not necessarily conducive to economic independence? No matter how much he has the ability to earn an income, if he is unable to decide for himself what to do with it, and if he leaves the decision of how to spend it to an administrator, does that mean that he is economically subordinate to the administrator and not independent?

Even if she does not earn an income, does not the Japanese woman achieve independence by being the subject of economic activity in the home by appearing as the entity that controls the behavior of the man who is the source of income?

Japanese women are able to exert control over their male income-provider partners in every respect. Japanese women play a role as managers (income managers, domestic managers) who maintain (take care of) the income provider to instruct (tell) the income provider to go and work hard. Men do not have the authority to manage the income they have earned. The contents of the paycheck bag go straight to the woman without touching it. In this sense, the subject of economic action in the family is the woman who has the authority to make decisions, and it is the woman who is the subject of these decisions who is financially independent.

The woman (wife) must ration her allowance. (She must not have the final say in the household finances.) Men (husbands) are financially subordinate to women and cannot be said to be independent. (The man is only subject to the woman's allocation decisions.)

The above relationship between the woman and the man must be the same as the relationship between the carpentry tools and the wingman. (2) The carpentry tools must be assigned to a man. (2) The carpentry tools must be in charge of the female. The relationship between the carpenter's tools and the master carpenter is the same as that between the carpenter's tools and the master beam. (1) The economic subject is the supervisor of the master carpenter's beam and the carpentry tools are subordinate to the master carpenter's tools. (He himself cannot be the economic subject.) Applying this to the relationship between men and women, the economic subject is the manager, the woman, and the man is only a subordinate to her. (Lack of subjectivity.) That's how it should be. However, without carpentry tools, the master carpenter may be deprived of his means of livelihood and thus be unable to make a living, and in this sense, it is risky to rely on tools. In the same way, if the men, who are the gavel that generates the income, are gone, women will not have the means to earn an income and will not be able to support themselves as they are.

The motivation for women's "economic independence" in Japan is to enable them to fend for themselves when the male income provider disappears for reasons (e.g., bereavement or divorce). Such "economic independence" for women is strongly implied to be an income insurance policy. In most cases, men continue to live until retirement, ensuring that their income is secure and that women's position as income managers is secure. As long as there is an income provider in the household, women have less need or pressure to earn their own income because they can secure their position as household managers who ultimately decide how their income is spent. It is difficult for the income providers to advance into the world. This is one reason why women have been slow to enter the workforce in Japan.

The reason for the difficult environment for survival in the corporate world, the income providers' (men's) hangouts, is because of the high level of deprivation at home by the managers (women). (Deprivation by women means taking away men's salaries and placing them under their control, as well as putting constant pressure on men for better earnings. Men receive criticism and pressure from women to make more money if they don't earn it. (Men are totally dependent on women for their livelihood and cannot refuse to work. (Men cannot live on their own. Men are unable to take care of their own lives; men are in control of their lives by women). Men are forced to work as hard as they can as a result. This leads to a vicious cycle of men's absence from the home, which leads to their absence from their place in the family and an increasingly diminished presence in the home.

The fact that women, compared to men, are only able to work in supplementary jobs, such as part-time jobs. (Not being able to get a job.) The reason for this is that society has demanded that women should not be neglected in their main role as managers, which includes controlling their income and expenditures. It has to do with the family's role as the "aircraft carrier" of society as a whole. (Or it did.)

Contemporary Japanese women's attempts to get into a position to earn their own income are based on the following reasons.

(1) To secure the freedom to live alone and not with men. (Or, they want to be able to live on their own without any problems even if they have to live alone. It depends on those trends. Avoidance of the conventional necessity of living with a man on a tripod in order to perform the duties of an income manager. (Avoidance of living with a man.) In other words, to avoid having to live without a man to make ends meet. This is because women believe this to be the case.

Japanese men are in a weak position in an agrarian society. Japanese men tend to be dependent on women in their daily lives and require women to take care of them in various aspects of their lives, such as eating and bathing. For this reason, it is annoying and troublesome for women who have achieved independence in their lives. Therefore, they want to be psychologically free from men by securing a situation in which they can earn a sufficient income even if they are alone and not with a man. This is also linked to the idea of gender equality in terms of treatment in society, i.e., eliminating the gender gap in terms of social burdens. (Women are stronger in society and therefore have a greater burden to bear. Eliminate that.)

(2) The spread of electrical appliances and computers, or the outsourcing of child-rearing to nursery schools and schools, in other words, the "outsourcing" of housework and child-rearing, has simplified the duties of "domestic managers" and given them more time to do what makes their lives worthwhile, so they want to allocate that time to doing and finding things that make their lives worthwhile. , according to the idea that. Wanting to work because the income-generating work itself feels to me as something that creates a life worth living and has positive implications for me. (As a result, you want to earn an income.) To think that way.

As women's desire to earn an income is likely to increase in the future, it will be necessary to establish a system that allows women to outsource their traditional role as the mother ship of society to public institutions. (Food, laundry, childcare …) (outsource the burden of family care functions, such as taking care of family members).

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The "social" status of Japanese women

Japanese women preferred to stay in the safer "inside" (home) and did not try to advance into the "outside" (society), so their status in the "outside" (society) was low. When one's status is low, one looks weak. The status "within" is difficult to see by an outside observer, so even if the status is really high, it is likely to be underestimated.

Note: It is necessary to pay attention to the use of the word "society". It is divided into the following categories, which are considered to be.

1) When it refers to the whole society at large, as in the case of agrarian "society" (in the broadest sense).

2) When it refers to the workplace, such as in the case of "social" advancement, or the world "outside" the home, such as in the case of companies and government offices (in a narrow sense)

2), that "home" cannot be said to be "society". (Not to be included in society.)

1) In 1), since there is a term such as "sociology" of the family, the world "within" the family is also included in "society".

The "society" in the case of "social status" can be considered to refer to the "outside" world in 2). Women's "social" (only narrowly defined) status is low. Alternatively, women do not try to attain a higher status on their own.

The reasons for this are.

1) They try to make themselves look weak to men for protection. They take advantage of the fact that those in a lower position appear weak.

2) "(Narrowly defined) social" status has traditionally belonged to the world "outside" the workplace. The place where we go out (away) from the "inner" world of the home and work while exposing ourselves directly to external enemies and dangers = the workplace has been "narrowly defined society" = "outside". The workplace was ultimately predicated on returning to the safe "inside" of the home, where one had to make dangerous outings or lack of a place to sleep. Even if the place of work was safe (e.g., in a solid building), there was still a great deal of potential for danger on the way there, at least in the past. In short, the "outside" is dangerous and the "inside" is safe.

The reason why women are oriented towards the 'inside' world is because they are biologically valuable and need to protect themselves more effectively against external enemies, and the safe 'inside' world is more likely to satisfy their needs than the 'outside' world. The reason why women's "social" advancement (i.e., attainment of high social status) was delayed is because "society" was the "outside" world. Women's advancement in "society" came to occur because 1) the

"outside" world became as safe as the "inside" world due to improved transportation and communication services and security, which made it easier to go out, and 2) the "inside" world (the household) became labor-saving and gave them more time to do their work (housework).

3) Trying to avoid the responsibilities that come with a high "social" status (in a narrow sense) and the increased sanctions and punishments that come with failure. A reluctance to meet the danger that comes with a high social status, which is increased by having a high social status. Forcing men to take responsibility for their own protection.

4) Being strongly oriented toward human beings and concerned about the intentions of those around them. (Wetness of character.) Therefore, fear of making mistakes and being embarrassed or ridiculed. The higher the position, the more opportunities for failure.

5) (Wet society only) The attempt to give preference to men for high positions. (Male chauvinism.) Men become incompetent and of little social importance as a result of the dry character parts being killed off by women in the process of adapting to an agrarian society. To give such men an apparently higher status, thereby arousing their self-esteem and making them work more effectively. (To induce them to work willingly.) That. To increase morale and inspire courage and motivation to exercise muscular, military, and other abilities.

The fact that women hold high "narrowly defined social positions" (managerial positions in companies and government offices) should not be seen as an indicator of the degree of women's emancipation. This is because, as mentioned above, aiming for a high social status under conditions where women are forced to take full responsibility for their own failures is strongly contrary to their natural propensity to protect themselves.

In order to encourage women to actively pursue their own "high social status in a narrow sense," the responsibility they must take in the event of failure must be reduced. It is necessary to spread the responsibility for failure among members of the group in adjacent positions, up, down, left, and right, and to make them jointly and severally responsible for the failure, thus reducing the responsibility that they must take for the failure. Thus, it is natural for women to aspire to a high position in light of their natural tendencies to aim for such a high position with their responsibilities dispersed. In this case, the attainment of a high position for women can be an indicator of the degree of women's emancipation.

Being. An indicator of the true degree of women's emancipation in the broadest sense of the term is the extent to which wetness in terms of behavior, which is indicative of women's inherent proclivities, is given high value and recognition in that society. (e.g., giving high value to the following. Collectivism, sympathetic orientation, precedent orientation…) The higher the value of wetness, the more it is recognized, the higher the status of women in that society. Japan sets these values so high that, despite appearances, women's "status in society in the broadest sense" is high.

The reason why the Japanese workplace (the place of production and wage earning) is male-dominated and women have not been able to make inroads into it is for reasons other than the tendency of women to avoid attaining high positions in society. It is that it is the last place where men can retain their self-esteem. (To be able to maintain the pride that no one else can support the family financially but me.) Men feel threatened by women's advancement there because they feel threatened. Men do not want to surrender to women easily. If they surrender, they will lose the high status they have worked so hard to maintain and their last bit of self-esteem will disappear. The only thing left to do is to follow the pace of women and become social outcasts. (Women must overwhelm men in both appearance and substance.)

(First published December 1999)

What's wrong with "femininity"?   -Reflections on the denial of femininity in Japan.

In today's Japan, if a man speaks to a woman about "being feminine," she is accused of sexism and sexual harassment. However, I have my doubts about whether it is so bad for women to be "feminine".

To say that "femininity" is a bad thing is to.

1) Because the current world standard for attitudes that people should adopt is the dry masculine attitudes of Western society, and dry masculine attitudes are seen by people as more desirable and preferable.

2) Japanese women are moving into workplaces that have hitherto been male dominated. Traditionally, "femininity" has been taken to mean staying in the home and not going out (i.e., playing the role of a mother ship to men who work outside the home). From this point of view, it is

likely to be disregarded as a hindrance to women's new efforts to advance in the workplace. Women needed to stay in the home because it was safer inside the home than working outside, and another reason is that if one of the parents needed to stay home to raise or care for an infant, women were the ones who raised the child in the womb before the mother's milk was produced or the child was born. It is thought that the affinity for child rearing has naturally led to the association of women with the family.

In modern Japan, women are trying to advance in the workplace (social advancement) for the following reasons

1) The bond between women and families has been weakening due to the improvement of public safety outside the home and the development of child-care facilities such as nursery schools. Women are no longer necessarily in the home.

2) Traditionally, Japanese women have been housewives, working to achieve self-fulfillment through housework and education of their children. However, due to the improvement of the school system, they no longer have to take care of their children's education. Also, the proliferation of home appliances has greatly reduced the amount of time spent on household chores. For these reasons, the amount of idle time spent doing nothing has increased, forcing women to look outside the home for targets of self-realization.

The reason for women's advancement in society has traditionally been the desire of women to become financially independent and not dependent on men's income. However, since women have always been in control of the economy (household finances) in Japanese households, it seems that the men who are economically dependent or subordinate to the women are the ones who are deprived of all their salaries and receive pocket money from the money taken away by the women. In other words, the relationship between women = economic dominance and men = subordination is considered to be established. Who is more independent, the dominant woman or the subordinate, is clearly the one who controls.

Therefore, as long as women are trapped in the view that "femininity" = domesticity, they are likely to be tempted to eliminate it.

I do not believe that true femininity is inherently homely. Femininity is about self-preservation, about protecting one's own self as something precious and important, prioritizing it over others.

It is only natural for women to try to advance outside the home as soon as they feel safe and know they can play an active role there as well. There used to be a lot of housework to be done at home, but the introduction of home appliances has reduced the amount of labor needed for women to do. Today, however, with the introduction of consumer electronics and other products, the opportunities for women to play an active role in the home are shrinking.

However, when women enter the workplace, it does not necessarily mean that they are oriented toward achieving high positions like their male counterparts.

This is because women are "safety-first" and "responsibility-averse" people who, for the sake of self-preservation, try as much as possible to avoid taking responsibility for their failures and putting themselves in harm's way. By acting passively, women avoid taking responsibility for the actions that result from their active actions by acting passively. They are also reluctant to take the decision-making responsibilities that come along with high social positions, and so they avoid taking on high, responsible positions and let men take over those roles.

There are many feminists who argue that the current situation of Japanese women's lack of high positions in society is discriminatory against women, but in reality, women are not prevented from attaining high positions because they are kept away from them by external pressures such as men. In order to "avoid", they are "voluntarily avoiding high positions in society". That encouraging women to assume high positions, as feminists in Western society do, on the premise that they will be forced to take greater responsibility and lose their social life if they fail, is itself an aberrant way of thinking that is self-defensive, safety-first, regressive and contrary to women's nature.

That in order to make it natural for women to attain high positions in society, and to encourage women to actively pursue high positions in society, the responsibility for their failure should be distributed among members of adjacent positions, up, down, left and right, and to make them jointly and severally responsible with those around them, thereby reducing the responsibility that they must take required.

Women's lack of social status and lack of responsibility does not imply that they have little control in society. Particularly in agrarian societies such as Japan, women themselves take on the role of the male mother. (To be the mother of a son, to be a wife, to take the place of her husband's mother.) In doing so, women make men psychologically dependent on them, and then make them steer to their own devices and aspire to a higher position in society. (Make them compete.) Women try to make men in high positions do what they want them to do. In Japan, men, no matter how high they are,

are under the control of women, especially mothers, as they are the kairai or robots.

The author has found in the literature that the similarities between these characteristics of women and the Japanese people are very similar. Japan has always been a feminine, or rather, female-dominated, male-oppressed society, or rather, a matriarchal society.

In this female-dominated, "feminine" and "effeminate" Japanese society, women have established a system of "no responsibility" and "no risk" domination, in which they do not take social responsibility or risk, but retain effective control. In other words, the phrases "control but do not take responsibility" and "control but do not take risks" can be considered to be the characteristics of women's social control.

In this sense, the denial of "femininity" by women themselves is an attempt to stop them from taking advantage of their dominant position in the society and is nothing more than a ridiculous self-denial.

What is particularly problematic is that while women cajole men into believing that they are strong and dependable, behind the scenes they firmly control and dominate every detail of men's lives, just like a mother. (A typical example of this is the control of family finances. This is the point in which she uses a "carrot and a stick" approach.

The reason why men do not go home and stay at work for long periods of time is because they are uncomfortable with the fact that the home is a place dominated by women and the atmosphere is alien to them.

The system is complicated by the fact that female (maternal) dominance in the home keeps men away from the home and immobilizes them in the workplace, which prevents women from going out of the home and trying to enter the workplace.

In this regard, in order for women to advance smoothly in the workplace, they need to relinquish their leadership in the home, equalize with men, and allow men to take their place in the family.

The workplace atmosphere in Japan is more conducive to women, with its collectivism, lack of privacy, and emphasis on interpersonal harmony, precedent, and conventions, making it easier for women to demonstrate their abilities than men.

Although men are more numerous in the workplace, their mothers and wives have stripped away their natural behavioral patterns of individualism, liberalism, and originality, and they have become completely feminized and "motherly". In this respect, the male dominated workplace in Japan has always been a good match for women.

(First published November 2001)

The "housewife" = "bureaucrat" argument

Japanese housewives, especially full-time housewives, are considered to be similar in nature to government officials.

In this case, the term "bureaucrat" refers to an employee of a central ministry or local government, in other words, a national or local civil servant.

What do Japanese bureaucrats and housewives have in common?

(1) They automatically receive money that they can use without having to make a positive deposit themselves.

(2) You have the authority to decide how to spend the money that comes in.

In the case of a housewife, even if she does not bring in any additional money needed for living, the money that she can spend at her husband's disposal automatically comes into her husband's bank account every month as a result of his labor.

In the case of government officials, the money they need for budgeting comes automatically each year from private companies and workers in the form of taxes that they can use at their disposal without having to do anything, even if they don't bring in any positive deposits of their own.

Japan's housewives and bureaucrats, if we were to use the expression "I am the one who earns and I am the one who spends," are the ones who are doing the "spenders" thing on the ground.

Essentially, in order to make a positive contribution to the organization to which you belong (this is true for the family, the company, or anything else) In order to make a positive deposit to the organization you belong to (this is true of anything at home or at work), you have to make a profit from the rest of the world in some way. It requires flair, wisdom and patience.

In the case of a company, you would have to go through a lot of painful and hard work and constant complaints from customers, clients, bosses, and colleagues, and you would finally be able to receive money in exchange for this. They rarely enjoy and make a profit, and often have no choice about what they do with their work.

However, housewives and government officials do not do any of the hard work in this area themselves (letting their husbands and private sector workers do it for them) and have the positive deposits readily available to them.

The essence of the disparity between the public and private sectors lies in this area, not in the difference in salary levels. In short, the essence of the disparity between the private sector and the public sector is the difference between private sector workers, who have to secure positive income by themselves, and government officials, who are in a comfortable position to take money from private sector workers without having to work to secure positive income by themselves. There is.

This disparity is also true of the relationship between a wage-earning husband and his full-time housewife. There is a huge disparity between the husband, whose role requires him to work hard and make a positive deposit, and the housewife, whose money for her own use automatically goes into her bank account without her having to do anything, which is as big a gap as in the public and private sectors, and this is a fine gender discrimination (the housewife, who is a woman, is on top, and the worker's husband is on the bottom. That.

In short, both full-time housewives and government officials have the characteristics of exploiters and parasites who take necessary money from others without struggling themselves.

Regarding the second point, in Japan, housewives have monopolized the authority to manage household finances. It is the housewife who makes the final decision on what to do with the money deposited in her husband's bank account and allocates it to her husband. Women, as housewives, have the authority to allocate the money in the household. Husbands have to get a small amount of spending money from the housewife to get her head out of the door.

This is illustrated by the fact that the women's section of department stores is extremely large and wide, and the men's section is poorly stocked. For example, one only has to look at the department store information pamphlets in the JR Kyoto station building to understand this situation. The fact that women and housewives are in charge of allocating money at home is the reason why the women's section is so splendid.

The same can be said of taxes. Although the people's sovereignty to decide how to spend their tax money is, in reality, decided by officials for themselves. They repeatedly negotiate the budget in order to ensure that their department's share, and by extension their own share, is the highest in a stove-piped administrative organization.

In this respect, too, housewives and government officials are similar.

On the surface, housewives are said to have a lot of housework to do, but it is clear that in reality, housewives are just doing what they do best: eating and sleeping for three meals a day. In my personal opinion, in the future, I would like to see housewives work together with their husbands to ensure that the main role of depositing money in the household is a work-sharing arrangement once they have finished raising their children and have some free time to do it, rather than forcing their husbands to do all the work of depositing money into the household. I would also like to see them share authority for managing household finances with their husbands. I hope that this will help to achieve true equality between men and women in Japanese households.

In addition to the money-related issues mentioned above, there is another aspect of similarity between government officials and housewives. The nature of their personalities as rulers and authority figures.

Government officials, as "superiors" and "officials," have been in a position of power over the people since before the war, as the "direct attendants of the emperor," as it were, as an organ under the direct control of the emperor. The term "bureaucratocracy" is used to describe the reality in this area. Government agencies and local governments use their authority to control private companies and citizens at will, using the power of licensing and law and regulation as a shield. After the war, the U.S. came over the emperor's family, so they pandered to it and only seemingly "became democratic" in its face.

The housewife is also a "mother" who rules and controls her sons and daughters as children, as "pawns in her own self-actualization" (wives who treat their husbands as children are in this same category).), a "mother-in-law" who controls her daughter-in-law and son-in-law, and a "mother-in-law" who indirectly controls society through her children, as the ultimate ruler and authority figure in the society.

Perhaps the most powerful position in Japanese society today is that of the housewife of a government official (civil servant) (e.g., a housewife who has a high-ranking bureaucrat as her husband).

(First published October 2005)

Low Fertility and Aging Population and Japanese Women and Housewives

In today's Japan, a couple must work together to earn money to make ends meet.
There is no requirement for either one of them to have a high salary or employment.

Until now, the real rulers of Japan's society have been women, full-time housewives who have had a firm grip on their wallets and children, and have been blessed with privileged economic circumstances. The atmosphere of wet and matriarchal society and the national character of the Japanese people is a manifestation of this.

Until then, Japanese society and Japanese women's values were "Housewives are winners, but working women are losers, miserable, and embarrassing". We need to change it to "Women who work and earn are winners".

However, it is difficult to balance a mother's work with maintaining a sense of mother-child togetherness. Emphasizing mother and child togetherness prevents women from going to work. The Japanese women do not want to be deprived of the sense of mother and child unity, which is the usual way of Japanese women's domination of the society by exerting strong influence over their children. Conflict with the above.

In addition, once a mother leaves the company for childcare, she becomes part-time and is less likely to be hired on a regular basis. Becoming a part-time hire.

There is a conflict between abandoning the insistence on hiring with a blank slate and maintaining a sense of unity in the workplace by gradually dyeing the newcomers with the colors of their own workplace.

Japanese workplaces need to break away from the emphasis on "new hires" and the overemphasis on "new hires". If a mother quits or quits, she will not be able to take childcare leave.

It is difficult to maintain a culture that values mutual unity and a wet maternal culture, and to make working and earning women a winning team.

Also, why is it that only men work? The reason is that in Japanese society, the family is the possession of mothers and children, and there is no place for fathers or husbands in the home, only in the workplace.

The husband, the father, escapes to the workplace and becomes a company man, but can only make money, that he can only be an ATM. The main actors who spend money become the wife and children who hold the wallet. Husbands are alienated from what they are earning.

Japanese husbands feel that when their wives and women go out to work, they feel that they are inadequate or incapable of earning, that they are disgraceful, embarrassed, and that they are losing their own ATM status. As a result, fathers and husbands prevent their wives from going to work.

One more thing: Japan's strong currency and the strong yen are the causes of non-marriage, late marriages, and low birth rates.

With a strong currency and a strong yen, wages will continue to rise.

International competitiveness will decrease and companies will have a harder time hiring employees at home.
Companies will move overseas and domestic employment will decrease.
There will be an increase in the number of low-wage, non-regular employees at home.
The number of low-wage, non-regular employees in Japan will increase.
Fewer people will be able to marry because of the need for economic stability.
People will not marry and therefore will not have children.

Existing reforms in Japan
However, in reality, since men cannot support women, they cannot get married or have children.
However, because men cannot support women, they cannot get married or have children.
However, the current Japanese values place working women at a lower level of status and position than women who do not have to work.
In the first place, however, the current sense of value in Japan is that women who work are lower in status and status than women who do not have to work.

However, husbands cannot get married because they cannot support their wives.
The social model that a housewife or a woman who does not work is considered to be superior to a working woman in status and status, and that it is good that a woman does not have to work has been continued.
It is believed that a man supporting a woman or a husband supporting his wife is a sign or proof of a competent man or husband, and that the only purpose of a man or husband's existence is to become an ATM for his wife and children, leaving men and husbands unable to make a place in the home.
This is what it is. If we don't do something to change this, we will end up in poverty as we are now.

Japanese society and women cannot change by themselves unless they are coerced by the arrival of the Black Ships or the American occupation. (and Japanese men who are becoming more and more feminized).

How was it in traditional Japanese rural and village societies?
No need to go to work, no need to work, no need to work for a company or other dailies, the best thing to do is to be self-sufficient and this is the prototype of the supremacy of the housewife.

Traditionally, the idea that the landlord is the ideal, and that it is better to let servants, servants, peasants and servants do the work and not work for themselves, has become widespread.

There is a pervasive feminine atmosphere in the mullahs, and there is no place for men in society. That we must all go together. That we are not allowed to act alone. Attention to the surroundings and a sense of unity are important, and we need to adapt to a feminine atmosphere.
Men can't stay in the unevenness of the world without forcing themselves to be motherly. A dry, masculine way of life is not allowed. They must live only as breadwinners and ATMs.

Mothers and children are so powerfully bonded together that men, husbands, cannot break in. The monopolistic control of children by mothers, which leads to the domination of the entire Japanese society by women and through their children.
There is an alienation from the father's upbringing and he has no choice but to become mentally sluggish and a tyrant. The situation of rampaging domestic violence is mistaken for social domination by men.

The social relations are self-contained within the community and within the community. The only way to join from the outside is to get married or to be adopted as a blank slate. It is difficult to join in mid-career. Women who leave one company to work part-time cannot become full-time employees of another company.
Emphasis on living in the same place for generations of ancestors, living in the same place and not moving all the time, and emphasizing the importance of growing out. That once you leave, you are treated as rootless and not treated as a proper human being. When you leave the company, you are treated as a rootless freelancer and must be subjected to informal, inhuman treatment. Of course, as

it is, they will be living on low wages that make life impossible for them.

The original model of our society, which has no increase in the number of children and no way out of the low birthrate and aging population, is the traditional Japanese village. Mura is the prototype for this type of society, so it is impossible to change. We are in a state of mura-boiling frogs.

In order to change, it is necessary to solve the problem of low birthrate and aging population.
We need to dismantle housewives and improve the status of women who earn money. It is necessary to conduct a campaign throughout Japan to tell women who don't work, don't earn money, or don't earn money that they are an embarrassment and a disgrace to society. We need the United States and Europe to tell us this.
We need to ensure that husbands and men have a place in the home and in society. It is necessary for husbands and men to get rid of their ATM status. It is necessary for husbands and men to embark on a journey to find a reason for their existence other than ATMs. There is a need to ensure that there is a dry area in society and in the family where individual freedom and independence is possible. It is a new discovery of a dry, nomadic paternity within ourselves, a break from traditional, uneven, agrarian values. It is necessary to campaign for this in society as a whole.
It is a matter of mutual unity, the blanket hiring of new recruits, joining, and abandoning the emphasis on growing out.

In order to achieve these things, we need significant social concessions from women, such as giving up their place in the family to men and going out to work on their own.
The need for the return of vested interests by women and mothers. This can be likened to a maternalistic reign of terror.

There are ways to maintain the status quo and prevent a low birthrate and an aging population.
It is to wait for the fundamental depreciation of the currency and the yen to arrive. That means bringing about the financial collapse of Japan as soon as possible. This means underwriting the Bank of Japan's government bonds and printing a whole bunch of yen bills.
By doing so, Japan would be economically impoverished for a time, but its international competitiveness would be restored, and the rapid economic growth of the Showa era would be realized once again, allowing Japan to remain a traditional Japanese society.

Selling Japan's abundant water resources to foreign countries would be an option.

(First published June 2014)

Monthly household budget management

How about a monthly household management system?
At present, in Japanese households, the authority to manage household finances is monopolized by wives and mothers. The husband has to ask them to take away his own salary, and he has to bow to them separately to get an allowance.
In Europe and the United States, on the other hand, the situation is the opposite: the husband has sole authority over the management of the household budget. Wives receive an allowance for household chores from their husbands each time they need it.
Both the Japanese and Western examples represent gender discrimination in the household and need to be eliminated.
The bottom line is that men and women should be given equal authority to manage household finances.
One way to do this would be to have husbands and wives take turns in managing the household's finances on a monthly basis.
In short, the wife could take care of the odd-numbered months and the husband could take care of the even-numbered months.
This would prevent one man and one woman from having a monopoly on household financial management and promote gender equality.

It would also make it more difficult for one man and woman to manage household finances, as one would no longer have a monopoly on household management and the other would be constantly checked by others, making it more difficult to manage household finances in a lax manner and increasing the transparency of household management.

A problem is when one of the husband and wife are spenders and they all waste their money. In that case, it has to be left all the time to one of them who can manage it well. In short, if one of them lacks the ability to do so, they should leave it to the one who has the ability to manage the household finances, regardless of whether he or she is male or female.

(First published January 2006)

The desirable power balance between men and women is 50/50, with men and women on equal footing.

The desirable balance of power between men and women should be 50-50, with equal power between men and women. From the point of view of gender equality, a society where the power is unbalanced in favor of women and motherhood, like modern Japan, is not desirable. Conversely, a society in which power is biased in favor of men and paternity is also undesirable in terms of gender equality.

In order to achieve a 50:50 power balance between men and women, for example, it is desirable for men and women to take turns instead of fixing their roles. In other words, men and women should take turns in taking responsibility for household management, child care and earning money, and the roles should be as unbalanced as possible. For example, instead of leaving it to the wife to manage the family's finances, couples could take turns on a monthly basis. Alternatively, a couple who are both working and raising children could take turns having the side that goes to work and the side that mainly takes care of the childcare on a weekly basis.

Alternatively, in order not to make the major atmosphere of the society too biased towards either maternal or paternalistic, it is necessary to have a good balance between industrial groups that create a maternal atmosphere and industrial groups that create a paternalistic atmosphere in the society. In the agricultural sector, rice farming is a typical industry that gives a wet and maternal atmosphere to society, while nomadic pastoralism is considered to be the industry that gives a dry and paternalistic atmosphere to society. In the future, it is necessary to analyze what kind of work gives a wet and maternal atmosphere in society and what kind of work gives a dry and paternalistic atmosphere in society in the fields other than agriculture, such as industry and commerce. It can be said that the society needs a coordinator who thinks about the industrial structure that has a good balance between motherhood and paternity, just as a dietician thinks about a nutritionally balanced meal menu.

(First published August 2011)

Japanese society is unstoppable when women run amok.

Japanese society is a society in which when women insist on "this", they are allowed to go along with it as much as they want and it is unstoppable.

A good example is Japanese feminism. In a Japanese society where women and motherhood are supposed to be strong, if a woman shouts that she is weak and discriminated against, the whole society is brainwashed into believing that Japan is a society where women are weak and discriminated against and that women need to be liberated. They come to accept it. Not only in fashion, but also in society, it is women who set the trends.

In the company, there is no harm in having a female employee who is reserved like a Japanese flower girl, but there is a female employee who is pushy and rants her assertions to no end, an empress-type employee, or an old-timer who is the most domineering and bossy type of woman who everyone has to follow her lead. When employees come out, there is no one to stop them from running amok. At the moment, though, the problem is less apparent because there are still many unassuming female employees who keep their male counterparts in the public eye while they get behind them.

In Japan, when female rulers, such as empresses, great mothers, and bureaucrat types, appear in a society or group, Japanese men, who are highly indulgent and dependent on women, are unable to compete with them. For now, it is just a matter of men being made to feel that they are the most

powerful in the world because they have set men up as superficial rulers instead of trying to dominate them. It is important to realize that the "man's society" is a make-believe one. Japanese men should be grateful, or rather, fearful of the Japanese women who silently stand up for men and say, "Japan is a man's society," even though they are the ultimate decision-makers in a society where women are the strongest.
(First published April 2008)

Response to the "feminine = Japanese" correlation claim

The author argues that feminine = wet = Japanese in terms of behavior and personality, based on Internet surveys and other research.
There are two possible responses to this claim.
(1) It's not surprising in the least; it's not surprising.
There is already abundant precedent for this. For example, Eiichiro Ishida's "agrarian-nomadic" social theory and Hayao Kawai's "maternal" social theory.
(2) Isn't it very surprising, unbelievable and wrong?
In view of the current situation where feminist theories of Japan's "male society" are being passed around with impunity. It leads to the conclusion that women are the dominant force in Japanese society.
Traditionally, these two views have been advocated separately and separately, without any interaction between them. The root of this is the conflict between "women and motherhood" in Japanese society.
Women are weak as mothers, but they are strong as mothers. This is a common refrain used by feminists to emphasize women's weaknesses. But this is ridiculous. Motherhood is supposed to be a part of femininity, and it is strange to separate or oppose it.
Isn't the mother a woman? Common sense tells us that this can't be true.
This shows that there is a huge disparity in the position in the family between marriage and having children, and between marriage and having children. Does this mean that women's position is weaker in the former and stronger in the latter?
University researchers, especially young graduate students and university professors who are not married or childless, would take the position of the former, unmarried or married but childless women. For their circumstances, the former (women are weak. Feminism, which should be inapplicable to a Japanese society where women are strong, is passed off in academic circles because of the popularity of the former (women are weak).
Isn't it unfair and wrong to focus only on the weaker daughter-in-law and not on the stronger one (the mother-in-law's position) when considering the status of Japanese women?
In Japanese feminism, women ≠ motherhood, or women and motherhood are seen as opposites. The conflict between mother-in-law and daughter-in-law in the family is the source of this view.
Such an opposition between women and motherhood is a generational conflict (between the generation of wives in their 20s and 30s and the generation of mother-in-law in their 50s and 60s). It can also be said that.
The Japanese view of (1), which takes the feminine bond as a matter of course, can be seen from the perspective of motherhood, while the view of (2), which deliberately refuses to notice the connection between the two, can be seen from the perspective of young women.
The mother-in-law stands in a strong position as the heiress of the family, having given birth to a child and having mastered the whole family tradition, as well as being the legitimate bearer of the family tradition, establishing an unshakable position in the family.
The wife, on the other hand, has yet to have a child (or even know if she will have one) She is not yet proficient in the family tradition, so her position in the family is precarious. They have to follow the instructions of their mother-in-law, a stranger to them, and their stress and rebelliousness accumulate.
This difference in status leads to intergenerational domination and oppression among women. In turn, this leads to mutual rebellion and conflict. This is what causes Japanese feminists to stop viewing femininity (the position of the wife) and motherhood (the position of the mother-in-law) as an integral relationship.
In terms of inclusion, motherhood is included in femininity. The feminine nature is inherent in the mother-in-law (which is natural because she is a woman). Doesn't the Japanese feminists try to limit the perception of those who have femininity to those who are in the position of a wife? This is an overlooked and skewed way to properly measure the status of women in Japan. The position of the

wife is weak, so it applies to feminist theory. The mother-in-law, however, is strong and therefore does not fit into the feminist theory. Isn't it problematic in the spirit of feminism, which advocates universal emancipation of women, to exclude the mother-in-law from consideration as if she were "not a woman"? This is the limit of the current Japanese feminism, which only considers women as weak and cannot make them the object of its theory.

Some people may argue that the abolition of the family system has given wives more say in the matter and weakened mother-in-law, which is why modern Japanese feminism includes mother-in-law in its theory.

However, feminism advocates the emancipation of women from male domination, but it is not true that feminism treats the emancipation of women from domination by their mother-in-law as the emancipation of their mother-in-law from her mother-in-law.

Feminism is valid only when women are dominated by men. In Japan, if we take only the marital relationship out of the equation, it may be said that men are in a superior position to their wives in terms of the degree of mastery of the family tradition. However, Japanese men are in a "mother-in-law to son" relationship with their mother-in-law and are psychologically controlled by their mother-in-law as their own children. It is not the strong mother-in-law who needs to be freed from her strong mother-in-law, but the son who is under her control. This makes it difficult for feminism, which promotes the emancipation of women only, to take hold in Japan. It is also conceivable that once a daughter-in-law has mastered the family tradition and her mother-in-law has given her the authority to run the household, she will overtake her husband and become the dominant force in the household.

The mother-in-law and the daughter-in-law, moreover, will be able to get the man (who is both the husband and the son) on their side.) on their own side, causing them to fight over the man in order to gain the upper hand in the conflict.

The mother-in-law wants her daughter-in-law to do what she says, so she tells her son to tell her daughter-in-law to do this. (Use of the parent-child relationship). The wife tries to use her husband as a bulwark against her mother-in-law's control. (Use of the marital relationship.)

In the first stage of the power contest between the parent-child relationship (mother to son) and the marital relationship (husband to wife), the parent-child relationship (mother to son) is considered to be stronger than the marital relationship (mother to son), but as the mother-in-law gets older, they are expected to become more and more competitive.

The parent-child relationship is a vertical dominance-subordinate relationship, whereas the matrimonial relationship is supposed to be equal. However, in Japan, the husband has an advantage due to the different levels of family style learning and the intervention of his mother-in-law. Hence, the theory that the husband is the patriarch, ruling over his wife, arises. However, it is important to note here that the husband did not win the advantage on his own. Both the difference in the level of housekeeping learning (with the wife) and the presence of the mother-in-law are conditions that were given to him from outside beforehand. In addition, if a man can speak to his wife as an expert in the family tradition, but cannot speak back to his mother-in-law, he is a man (son) ruled by a woman (mother) and cannot be called a patriarch.

Japanese feminism focuses only on this horizontal relationship between husband and wife and does not pay attention to the vertical domination of the parent-child relationship (male domination by the woman and son/husband domination by the mother-in-law).

What is Alexandria doing? A shadow of a man. Can you say that Alexandria is a patriarch? As long as a mother-in-law and daughter-in-law are unable to control the conflict between them, they are disqualified from being patriarchs.

Japanese women's studies, feminism and gender social theory are based on the position of the "mother-in-law".

Can't we make a study from the standpoint of a "mother-in-law"? It elucidates the Japanese housewife as an authority figure, especially from the perspective of the mother-in-law.

Japanese women are contradictory when they combine the positions of both wife and mother.

As a mother, she wants her son to listen to her.

As a wife, she wants her husband to listen to her. As a wife, she wants her husband to be in tune with her. (Wife's position.)

When a child is born, as a mother, she wants her son to be in tune with her. (The position of the mother-in-law.) (For the next generation.)

In other words, the daughter-in-law's position and the mother-in-law's position are both held by the same person. (They must coexist in the same person.)

In the daughter-in-law-in-law conflict, both the daughter-in-law and the mother-in-law try to get the husband-son on their side.

Imposing the contradiction of positions on men.
Men are troubled by being put in an either/or position.
Free themselves from maternal domination! Supporters of the claim that.
1) Male.
2) Women not married, no children.
In Japan, women and motherhood are considered to be separate from each other.
In this regard, in Japan, women and motherhood are regarded separately. (Motherhood is defined as the following. Getting married. Having children.)
For Japanese women, the break from patriarchy is only in name. The real purpose of Japanese women is to get rid of their mother-in-law's rule.
The trend toward nuclear families (the number of elderly people who do not live with their parents and who live alone) is also related to the trend away from the mother-in-law's rule.
The fact that each nuclear family is still wet, self-absorbed, and isolated can be seen as a sign of efforts to eradicate the darkness of the mother-in-law relationship.
Japanese children are controlled by their mothers and overshadowed by their fathers.
The father-son line is not very strong.
Japanese men say, "When you are young, follow your mother. When you are young, obey your mother; when you are old, obey your wife. They have lived their entire lives under the rule of women.
Women are supposed to say "When you are old, follow your children", but in reality, they are dominating their children, especially their sons.
Doesn't the grandmother have the real power in the family and not the grandfather?
The father or husband has the advantage in that he or she does not have to change family names, is guaranteed to be the heir to the family line = mainstream, and has the authority to own property.
The mother or wife has the upper hand in grasping the right to manage property and the authority to raise her children to do her bidding.
There are two types of domination in the family: intergenerational domination and intragenerational domination. In intergenerational domination, a mother forces her son to do what she says, while intra-generational domination, a husband forces his wife to behave in a certain way.
In Japan, husbands dominated their wives from the standpoint of teaching them to be the heirs and predecessors of the orthodox family tradition. This is typical of the domination of women by men in Japan. This is the rule within a generation. However, the husband is the son of the mother, and the mother-in-law constantly controls the husband-son and forces him to listen to her. This is intergenerational domination. This is intergenerational domination by the mother-in-law and the husband-son. On the other hand, the mother-in-law imposes her mode of action on her husband's wife at the same time and controls her husband's wife. The mother-in-law/mother-in-law is the main player in the intergenerational domination of both son and daughter-in-law, replacing the shadowy Alexandria and standing at the pinnacle of domination in the family. Schematically, the mother (mother-in-law) to son (husband) and daughter-in-law (wife) dominance is repeatedly mass-produced across generations. Since fathers (in Alexandria) do not intervene in the raising of children, the father-son line is not as strong or noticeable as the mother-son line.
Conventional feminism ignores the existence of mother-son intergenerational domination and confuses domination by the mother-in-law with domination by the husband. Alternatively, it abandons the construction of theories from the standpoint of the mother-in-law (the strongest person in the family) and always tries to stand in the position of the weakest person in the family (the daughter-in-law).
Ignoring its existence with regard to the two lines of control: mother-in-law to wife and mother-in-law to son (husband).
(First published July 2000)

Marital Status and Women

Those who are in favor of marital separation and those who benefit from marital separation are those who abandon their own surname and join the other person's surname, i.e., the daughter-in-law or the son-in-law.
Those who are opposed to marital separation and those who lose from marital separation are those who would not have changed their surname, i.e., the mother-in-law and her son.
This is because they have an advantage as old-timers over the newcomers who come to them by changing their surnames.

The same woman, in the position of the mother-in-law and mother-in-law, differs from the position of the daughter-in-law and daughter-in-law in agreeing or disagreeing with each other. In the position of the mother-in-law and mother-in-law, they are against marital separation and in the position of the wife, they are in favor of it.

It should be noted that not all women are in favor of matrimonial separation.

(First published March 2011)

Family name change and marital separation

The things that Japanese women today do not want to do are.

(1) Living together with their mother-in-law Preferring to marry their second son as a way of coping.

(2) Changing the family name Preferring to have separate surnames for married couples as a way of coping.

Be. The cause is that she does not like to be forced to adopt her husband's family style. It is the mother-in-law, who is of the same sex, who enforces it.

In the Japanese family, men are protected.

(1) Male dominance and femininity: Men are given priority to take care of their own personal matters.

(2) No need to change family names. No need to learn the family tradition. They do not have to go through the stress of joining a new family or experience ridicule from those who are already part of the family.

These aspects also explain why Japanese women appear weak.

Those who change the family name (daughter-in-law and son-in-law) stand in a vulnerable position as newcomers to the "yeh" or family tradition.

The one who is in a strong position is the mother-in-law and her son (husband) or daughter-in-law, who has taken the family name from the beginning.

The weakness of the daughter-in-law is often regarded as the weakness of the woman, but the mother-in-law, who is the enemy of the daughter-in-law, is a woman.

The principle of surname separation is an attempt to rectify the power differential between newcomers and old-timers by changing family names.

It solves the following problems.

(1) Problems between men and women (husband and wife) The man-husband, as the pioneer of the family tradition, cannot behave in a domineering manner towards his wife.

(2) Problems between women Avoiding the battle for control between mother-in-law and wife. To prevent the mother-in-law from controlling the wife because she has the same surname.

The benefits of surname separation for married couples are only for the daughter-in-law who is in a weak position because of her same-sex status, and the benefits for the mother-in-law and husband are not so great, which may be the reason why surname separation has not gained widespread support in Japanese society. Even for a woman, there are advantages for the daughter-in-law, but not for the mother-in-law.

(First published July 2000)

Women's society, men's society and women's society, and men's society

Even if we call it a male society, the nature of the society is different between Japan and the West.

Since Japanese men are strongly influenced by motherhood, they have become a feminine society.

On the other hand, Western men are strongly influenced by paternalism and have become more masculine.

Even though they are both women's societies, the nature of Japanese and Western societies are different.

Since Japanese women are strongly influenced by motherhood, they have become a feminine society.

On the other hand, Western women are more paternalistic and therefore, have become more masculine and feminine.

In both male and female societies, it is necessary to distinguish between masculine and feminine styles.

Women's society and men's society are the best, and Japanese women, who form a women's society, are the best.

On the other hand, Japanese men, who can only form a feminine male society, are inferior.
(First published July 2010)

Japanese village society and women's society are fundamentally unprogressive.

Because of the fundamental aversion to taking risks in the Japanese village society and the women's society that forms the foundation of the Japanese village society, they are inevitably slower to arrive at new knowledge than their Western counterparts who prefer to take risks. In this respect, they are fundamentally less advanced.

In order to cope with this deficiency, Japanese society takes in new knowledge acquired by Western societies ahead of Western societies at breakneck speed, and by copying it and making small improvements to it, Japan's technology is the most advanced in the world! And they sell it.

(First published February 2015)

Who is the most comfortable and graceful person in Japanese society?
Who in Japanese society has it easiest and most elegantly?
It is the housewife.
They don't have to work hard and earn their own money. The money comes in from her husband, and she takes control of her husband's wallet and does whatever she wants with it, taking control of her property. Hence, department stores and the fact that they are all about department stores and women's goods.
In addition, as an educational mamagon, they have succeeded in privatizing the authority to educate their children, turning them into their own property and encouraging them to compete for entrance examinations.
The fact that they don't have to go through the hell of commuting to work every day is also graceful. Or, rather, the location of the apartment building that allows them to live an elegant life is a major cause of the generation of crowded trains for my husband.
The next group that has it easy is the bureaucrats. The second reason is that the bureaucrats are able to eat off the taxpayers' money without earning it themselves, and they are able to take full advantage of the prestige of the emperor's family that employs them to control the lives of the people and live their lives with the authority of the master of the day. Commuting to work is also easy, as the government buildings are located near where I commute to work.
(First published July 2010)

Let's pursue the Japanese housewife's interest.

The Japanese housewife has a monopoly on the power to control the family purse and to train children as her own puppets as soon as she gets married and enters the house.

This is a huge concession, not only in the family, but in the eyes of society as a whole, and I think there should be a little more social concern about women occupying such a huge concession.

It's almost as if it's preferable for men to concentrate on working at their companies and not on the home.

These homemaking interests should be revisited in order to increase Japanese men's involvement in the home. There should be more sharing of authority with husbands.
(February 2015)

Why it is difficult to understand the reality of women's society.

The inability of wet women's society to analyze and criticize themselves, dispassionately and objectively, is a characteristic of wet women's society. That we are creating a Japanese feminism that advocates women's studies, but is ignorant of the realities of women's society. No one has come to analyze the characteristics of women's society, and no one has been able to come. That's how

difficult it is to analyze. The women who are the inhabitants of women's society are unable to elucidate the characteristics of their society from themselves. The characteristics of women's society are also the characteristics of Japanese society.

The reason why women's society has not been properly analyzed until now is that they are always at one with their surroundings, as one unit, close and intimate to each other. The fact that women are always empathetic and sympathetic to each other makes it difficult for them to analyze and criticize each other calmly. In women's society, they are forced to be one with others in their group, to be united, to cooperate, synchronize, integrate, blend in and exclude each other. In women's society, members are not able to distance themselves from their surroundings. If they keep their distance from their own group and peers, they are considered not to get along well with others, and are easily bullied or persecuted, making it difficult for them to look at their own group and peers objectively. In this respect, women's society is the enemy of science, which requires a calm, dispassionate objective view.

As a result of internal unity in order to make a good exterior appearance, women's societies tend to become exclusive, closed, and secretive. If a woman divulges to the outside world what is going on inside a woman's society, she is identified as criticizing someone else, and she is not allowed to divulge it because of the insidious reprisals for revealing her intimate secrets to the outside world. The root of the problem is the same as in Japan, where a company employee is forced to resign if he or she exposes or blows the whistle on the company's internal affairs.
(First published August 2011)

The position of the "weak" woman

Women claim their lack of muscle power as the reason for their weakness, but in reality, muscle power and military force cannot rule society. Japanese women's power to dominate society is a psychosocial wetness, a psychological and social power that is necessary for them to adapt to the natural environment of rice farming. Claiming to be weak, or putting oneself in a position of weakness, as Japanese women do, is a great position to be able to dominate society and to protect oneself.
(First published August 2011)

Women and pampering

The root of pampering lies in women.
Women tend to demand hospitality from those around them, as individuals who are biological treasures, in order to be enjoyed, protected, and nurtured, and this is directly related to their indulgence.
Japanese society has become one in which pampering is conspicuous because of the power of women.

(First published June 2012)

Japanese women's desire to be a housewife is reasonable.

Many young women in Japan want to become a housewife because it is reasonable.

This is because it is easier for them to stay at home and be provided for and protected by their families.

It is also because they can have financial and educational power, such as managing the household finances and raising children, and become the real head of the house. The house itself becomes one's purpose in life.

The Japanese housewife can be a parasite and an authority figure in the economy and defense. They can be called household officials or household civil servants.

In contrast, Western women cannot have power at home and are alienated from their homes. Therefore, they try to find a purpose in life, a career or a job outside the home. The same with Japanese men.

In Japanese families, it is easy to ensure women's self-preservation. This is because, as a wife, she is able to be a complete person in the back and is protected in the back. Therefore, it is advantageous for women.

In the Western family, women's self-defense is less likely to be secured. This is because women are not adequately protected and exposed to the public as a result of the demand for personal independence for women as well. Hence, the disadvantage to women.

(First published June 2012)

The Bureau and your sister?

In terms of women's power in the workplace, the traditional so-called bureau is seen as a negative entity: single, elderly, unable to work, no promotion, but nevertheless dignified in power. On the other hand, there are also a significant number of female employees who are romantically married, good at their jobs, promoted, and who do not dignify themselves, but who naturally and spontaneously follow the others in the workplace.

The bureau in the Japanese workplace is an overwhelmingly powerful entity, as no one can stop her from being overbearing, even though she is an elderly, single, hira-employee, and unable to do her job. If she is a manager or an employee who can do her job, i.e., a bureau-type boss, a senior bureau, she would be considered more vocal. The reason why we don't see such a presence in the workplace is because women who should be in such positions are now married and wielding their power at home as housewives.

(First published July 2010)

The imposition of a feminine way of life.

Japanese women are in some ways imposing a feminine way of life on men.
The feminine way of life is a wet, safe, and regressive way of life.
Specifically, it appears as collectivism and the like.
(First published November 2009)

The World, the Air and Women

It is women who create the "world" and the "atmosphere" in Japan.
The "world" is a society of mutual surveillance and checks and balances created by women.
The "atmosphere" is an atmosphere, a tacit understanding, that hangs in common among the people of the "world" - a group of people who, like liquid molecules, huddle together and become one with each other.
Both originate from women who like to be one with each other.
(First published November 2009)

The Four Types of Women Who Rule Japan

Women who dominate Japanese society can be divided into four types.
(1) The hysterical type, always on edge, screeching and screaming, asserting their own righteousness. This is the high-miss, feminist type.
(2) Powerful type The gutsy, energetic, gutsy mother who has a big heart.
(3) Cushion Type The kind of mother who is patient, kind, and compassionate, who takes in everything.
(4) Career type: A capable career woman who can handle the job at the company without a hitch. , the doer hits this one.
(First published November 2009)

The real reason why Japanese women want to be housewives.

The real reason for Japanese women's desire to become housewives is not simply a desire to enjoy a life of comfort and elegance without working or doing wage work, as has been suggested in the past.
It is because they want to be the sole provider of childcare.
Japanese women have a very strong desire to monopolize and possess their children. The child is privatized with the feeling that she is mine. This pride of Japanese mothers as educators, "I will raise my child myself," has led them to become dedicated child-rearing specialists. In short, they want to control their children to do their own bidding.
If you're going to be a full-time parenting worker, you won't be able to devote enough time to raising your child if you're working outside the home at a company or other job. However, if you only raise your children and don't work at a company, you will lose your own income. In order to solve this problem, she wants her husband to have a high income so that she can live full-time raising children without working in a company.
In addition, she thinks it is not good to leave the children at the nursery school because they will not be able to spend as much time with them as they would like and they will lose their sense of belonging.
If a husband and wife work together, the wife does not have the advantage over her husband in terms of child-rearing, and this is not good.
The desire to keep their children to themselves, not to give them to their husbands, and to breathe as much of their own life into their children as possible is driving Japanese women to become full-time housewives in order to raise their children. This is essential for the establishment of a matriarchal society in which the members of Japanese society are dominated by women mothers and operate as they see fit.
Conversely, it can be argued that working together prevents wives from monopolizing the children and increases fathers' involvement in child-rearing, thereby liberating the children from their mothers. Japanese men should aim at working together as a couple.
(First published November 2011)

Japanese Women and the Balance between Work and Family

Many Japanese women today are said to be struggling to balance work and family life.
However, Japanese women do not need to work outside the home in society unless they are economically deprived. If you want to work, though, that's fine.
Unlike Western women and Japanese men who have no place in the home and therefore need to go out to work, Japanese women have a secure place in the home as a mother and mother-in-law. They are, in effect, the center of the household, controlling household finances and child-rearing, and monopolizing vested interests in the family.
The only way for Japanese women to work in society outside the home is to use their own alter egos, their own sons, their own appendages, and let them work outside the home to their heart's content in their place. In fact, that is how it has been done up to now.
However, if a woman in Japan has a strong interest in working outside the home, it is natural for her to want to achieve both and take control of her work and home life, greedily, rather than having to choose between them.
This is the reason why Japanese women should remodel their own society to make it easier for them to do both work and family life on a 50:50 basis.
However, Japanese women, for their own self-preservation, try to let men do the remodeling without touching or polluting the Japanese society. They are not willing to change their own society.

Japanese men, on the other hand, are a work-only, 100% workaholic existence. This is partly because they are alienated from their families and have no place to live, so they devote themselves exclusively to outside work, and partly because their mother-in-law, who is their mother-in-law, uses work as a means of self-realization.

Therefore, Japanese men do not pay enough attention to the family and social transformation does not go well.

At present, there is no one in Japanese society to carry out the social reform for balancing work and home life in earnest.

One way is to create a place in the home for Japanese men who are currently working only outside the home and to share their rights and interests in the home. This would give men a greater say in the household and threaten women's vested interests in household management, child-rearing, and the management of the home itself. This is an improvement in the status of men in the household.

The other is that women who play the role of a mother-in-law have other means of self-actualization other than their sons and daughters, such as working for social change and social action. Or, she should stop using her son as an excuse for self-realization.

It is true that Japanese women, as mothers and mother-in-law, are not able to dominate the society and realize themselves in the society without their sons as men. It can be said that this is fundamentally dependent on men.

However, the mother-in-law and the mother-in-law have a higher rank than the male sons and daughters, and therefore, the mother-in-law and the daughters-in-law are the main subjects of Japanese society.

The relationship between Japanese women as mother and mother-in-law and Japanese men as sons is similar to the relationship between carpenters and carpenter's tools.

Without carpentry tools, a carpenter cannot make a living, cannot achieve self-realization, and cannot live. In this sense, carpentry tools are the lifeblood of a carpenter.

However, carpentry tools are, after all, just tools. It is the carpenters who are at the top.

The carpenter is the Japanese woman, and the carpenter's tools are the sons of the carpenter.

(First published August 2012)

The Roots of Japanese Men's Disdain for Women

In Japanese society, mothers-in-law and mother-in-law have a deep-rooted view of their daughter-in-law and other young women of their generation as tools, servants, maids, and slaves to take care of their own sons, who are the companions of their lovely mother-in-law's union. They want their own son to be an instrument, a support and a servant to their daughter-in-law, to be an instrument, a support and a servant for the mother and mother-in-law's own self-realization, so that she can devote herself 100 percent to her work.

In other words, men, who are sons, inherit this idea from their mothers and mother-in-laws. In other words, they regard the women of their generation as their inferiors, as instruments and servants who take care of them. This is the root of the Japanese men's contempt for women. After all, the root of this contempt is the contempt for the daughter-in-law by the son's master, the master's mother, and the mother-in-law, and the result of the son of the son of a follower is the male-dominated femininity of Japanese society.

This can be seen as a result of the absolute domination and contempt of the upper mother and child federation, the Mother and Child Union, by the upper generation, and the lower mother and child federation, the Mother and Child Union, by the lower generation.

The same thing is repeated across generations as the daughter-in-law is turned into the position of mother and mother-in-law. In other words, it is seen as an intergenerational chain of hierarchical relations between the upper and lower generation mother and child unions.

This is rooted in the same way as the tendency in Japanese society for seniors to regard their juniors as tools to be used to help them, as servants. The same thing happens again and again when a junior becomes a senior in the same position.

It can also be said that the woman who is the daughter-in-law, who is the daughter-in-law underneath her, is also a superior figure to her daughter-in-law, and a disdainful one to her daughter-in-law.

(First published August 2012)

Japanese women who tend to be isolated and unreliable

Japanese women are more fluid, less active, and have a noticeable wait-and-see attitude.
If left alone, they will remain alone forever, unable to get help or make acquaintances.
They will inevitably need to attend and sit in on meetings set up by someone else to help them meet each other and get to know each other. In this respect, they are dependent on a matchmaker.
A case in point is that mothers who are relocated to raise their children tend to isolate themselves as they are, and if left to their own devices, they tend to become isolated, and tend to raise their children behind closed doors at the individual to family level.
On the other hand, dry, gaseous Westerners are more like missionaries and evangelists, actively working on their own to make new acquaintances.

(First published June 2012)

Let's pursue the Japanese housewife's interest.

Japanese housewives have a monopoly on the power to control the family purse and to train their children as their own puppets as soon as they marry and enter the house.

This is a huge concession, not only in the family, but in the eyes of society as a whole, and I think there should be a little more social concern about women occupying such a huge concession.

It's almost as if it's preferable for men to concentrate on working at their companies and not on the home.

These homemaking interests should be revisited in order to increase Japanese men's involvement in the home. There should be more sharing of authority with husbands.

(First published February 2014)

Housewife and mother-in-law's house administration

Japanese society is under the rule of a housewife and mother-in-law.
Men, who are the official rulers of the country, have no real power, but their housewives and mother-in-laws do.
(First published November 2009)

Similarities between House government and social control by women

Both are similar in that they both hold substantial power, but do not take direct action to protect themselves, but rather evade responsibility by allowing their own puppets to do the work.

Both of them are similar in that they both intervene by avoiding being out in the open themselves and making it difficult to see the reality of the situation from the back.

(First published February 2014)

Top Women in Japan

Japanese women have a strict appreciation for the planning of Christmas gifts and date courses by men. They're on the wrong side of the fence, like not eating at a family restaurant for Christmas Eve dinner.
In this regard, women stand in the position of the evaluator, like a boss or manager in a performance-based company, or the grader, like a school teacher, and are in a superior position to the men who are being evaluated (subordinates) and graded (students).
Alternatively, women, as customers and superiors, are the beneficiaries and consumers of the entertainment and are basically at ease. Men, on the other hand, are suppliers, producers, and workers on the receiving end, and basically suffer. In this respect, women are also in a superior position to men.
These aspects may lead to discrimination against men by women.
(First published January 2012)

How can Japan remain a feminine society and not be swallowed up by the Chinese and South Korean upper East Asian order?

How can Japan remain a feminine society and not be swallowed up by the East Asian order, which is dominated by China and South Korea?
One way is to move closer to the relatively more feminine and maternalistic countries in the West. It's only a little bit, but it seems likely.
One is to approach a connected society, a mammismo society, like southern Italy or Rome or something like that.
The other is to approach a country that borders China, that is in opposition to China, that does not get along with China, that is as feminine as Japan.
It could be Taiwan, which is pro-Japanese, for example.
Or to be considered a great power, like Russia or India. It could be considered an agrarian democracy.
Or Southeast Asian countries (Vietnam, Malaysia…). They are the same rice farmers as Japan and have a high degree of affinity with Japan. They are plagued by the economic dominance of overseas Chinese, so their problems are similar.

(In addition) How to get the Northern Territories back to you.
For the time being, the two islands should be returned, and at the same time, economic rights such as LNG should be secured in return.
Then, since the regime has changed, they should insist that the remaining two islands be returned. (The same as China's approach.) To rule effectively.
(First published October 2013)

Japanese Feminism and Gender Theory as a National Policy

Why isn't the theory of Japan = motherhood society on the chopping block?
Japan has a complex of inferiority complex towards China, the center of East Asia, and South Korea, which is its nemesis. China and South Korea treat Japan in a superior manner, and the historical perception in East Asia is that Japan should act as if it were inferior to them. Japan has been in a state of isolation, trying not to meet China and Korea too often.
Japan tried to break out of this complex with the annexation of Japan and the invasion of China, and although it tried to gain the upper hand over China and Korea, it was not able to do so because of its

defeat in the Pacific War.

In order to break out of the complex, Japan wants to break out of the complex and join the West by leaving Asia and entering Europe, to be recognized by the strong West, and to look up to China and Korea. The Japanese have a tendency to be overjoyed when they are recognized by the West for something like a movie or a Nobel Prize.

The Japanese choose the Western dry, gaseous molecular motion pattern as the one that suits them better on the dry/wet personality test. This is because they want to emulate the liberal, developed Western countries, and they want to live in an inconvenient Japanese society and tell themselves that they want freedom and that they are actually free.

Securing freedom is at odds with the security and self-preservation that Japanese people and women love to enjoy.

The possibility of future retaliation from China and South Korea, which have now surpassed the West in strength, is great in Japan. Fearing this, Japan is clinging to the West more and more. Incidentally, the Chinese and Koreans' perception of history is that they have traditionally had a higher position in the world than we have, but Japan has done them a disservice by destroying their reputation. For the time being, we demand an apology for the damage caused by the war, but we also demand that Japan restores the traditional structure of China and South Korea's supremacy. It demands Japan's surrender to the traditional East Asian order over China and Korea. This is what it is all about.

From this, I will discuss the relevance of the theory of gender in Japan in relation to denazification, Westernization, and the Westernization of Europe.

Japan has imported Western theories directly into the country in an attempt to compete with Western colors.

Western gender theory was mainly feminism, the struggle for the rights of weak women who were discriminated against.

When Japan tries to imbue itself with Western colors, the gender theories it introduces are automatically tinted with feminism. In other words, it would argue that Japan is as patriarchal as, or even more so than, the West.

This contradicts the current situation in Japan, where maternal power is strong.

Emphasizing the strength of Japanese motherhood would mean that Japan would not be a member of Western patriarchal society. It would mean that Japan is different from Western society. Or, Japan would be considered a member of China and South Korea. This would mean that Japan would be living under the East Asian order, which is not good for Japan.

If Japan does not apply gender theory, which is based on the patriarchal system of the West, to Japanese society, it will not be able to achieve integration with the West and westernization. It is troubling because they will be excluded from the West.

In order to avoid the order in East Asia, it is necessary to adopt an ideological national policy of integration with the West and the West first, and what is necessary for Japan's integration with the West is to declare Japanese society to be a patriarchal society of the same quality as the West. That was the role of Japanese gender scholars.

Japanese feminism and gender studies were a kind of trump card for Japan to be and remain a member of the West.

The fact that Japanese feminism and gender theory embraced Western feminist theory as it was, or embraced it and applied it to Japanese society and considered Japan = a patriarchal society on par with or better than the West, was in keeping with Japan's traditional national policy of desegregation and entry into Europe, and the Japanese gender scholars He is a goyou-scholar.

Japan constantly imported a large amount of its literature directly from the West in large, unsuspecting quantities in order to follow and hang on fast, revering the West as an advanced nation. Part of this was Western-grown gender theory and feminism.

The direct importation and establishment of Western gender theories into Japan was done as part of the denial of Japanese heterogeneity, or as part of the process of proving that Japan was approaching the West, in order to certify that Japan was one of their own kind.

Maternal and maternal social theories, which are the gender theories that ought to be in Japan, are theories that lead to the withdrawal of the East Asian order in Japan, or that go against Japan's Westernization orientation and are inconvenient for Japan's national policy.

Japan has succeeded in sensitizing the Japanese people to the idea that they are a patriarchal society and a male society on a par with or better than the West, by worshipping and believing in the theories of Western societies that are essentially different from their own, as if they were a grateful sutra, and then forcibly adapting and propagating them to Japanese society while leaving many inconsistencies and incompatibilities in their own minds. .

As a patriarchal system, Japan is on the same footing as the West. For Japan, Western theories are absolutely correct, or rather, if it does not follow them, it will be removed from the Western world and will have to return to the East Asian order where Japan is inferior.

The Japanese are essentially members of East Asia, but they want to think of everything within the framework of Western society. They tend to think in terms of ideology, science, technology, and social understanding.

The idea was to forcefully introduce Western feminism into Japan, and by glorifying the West, Japan would glorify the West and elevate it, so that they too would become part of the West and be different from China and Korea.

Embracing the ideology of a post-Asia, European-influenced ideology and Western feminism and gender theory in Japan is a major strategy for Japan to get along with the West and not fall out of its ranks. It has been and will continue to be an effective way to escape the East Asian order by following the West.

In order for Japan to continue to promote Westernization, a Japan-motherhood framework would deny Japan's long-established integration with the West and return it to the East Asian order, which would be unacceptable to the Japanese ruling class. Even if it is theoretically sound, it is rarely discussed as harmful.

Japan is so busy trying to win Western prizes, whether it is the Nobel Prize, the film prize, or a music competition, that when it receives them, it is delighted to feel recognized by the West and regarded as a member of the West. This is what puts the Japanese people in such a good mood.

In Japan, there was a national campaign to unify the country with the West, and one of the activities was the forceful application of Western gender theory and feminism to Japanese society. It was a national policy.

In order to deny that Japanese society does not work the way Western gender theory does, the Japanese people are indoctrinated and constantly enlightened to insist that Japan works according to Western gender theory, that Japan is a man's society and that women are indulged in a low social status.

If the West is strong, it will continue to be a part of the process of de-Europeanization and integration with the West, but gradually China is getting stronger and the West is getting weaker.

The fact that Japanese feminism views Japanese society as more masculine and patriarchal than that of the West is merely a deliberate way for Japan to continue to view the West as the world's standard and a member of Western society.

Because the Japan-patriarchy theory is part of the national policy of following the West, Japanese scholars do not examine or deny it, but rather enter into gender studies from the very beginning on the premise that this is the case. If this were to be verified, Japan would be labeled as maternal and feminine, which would be inconvenient for the ideology of unity with the West, so they deliberately avoided it.

Japan = Patriarchy theory is like a kind of sutra, and you have to believe that there is no reason for it to be wrong. If you don't have faith, you will be seen as taking it easy and condemned to be treated as a subordinate country to the traditional East Asian order, China and South Korea, and to be treated as a vassal state of China.

The acceptance of the Japanese patriarchal family and gender theory is a stepping stone to determine whether people will accept the Japanese patriarchal family and gender theory or not, or whether they will focus on East Asia and belong to East Asia.

The Japanese maternal social theory is partly Western-oriented, aiming at the paternalization of society, so it is the same in terms of Europeanization. This is why it is not even examined and is left alone.

The Japan=patriarchal society theory is endorsed by famous Western scholars and is considered more prestigious and credible. It doesn't matter if the theory is correct or not. As long as we can directly import the theory and claim that Japan is the same quality as the West, that's fine.

Whether or not Japanese gender theory and feminism was correct or not, and whether or not it was compatible with Japanese society, was never an issue in the first place. It didn't matter. The most important thing was that by accepting Western theories as they were, we could homogenize and unify ourselves with the West and move forward.

As a national policy and strategy, the "Western-Japan alliance" was the ideal, and the Japanese gender theory, which advocates a Japanese patriarchal society directly imported from Western theories, was a strategic tool for realizing that "Western-Japan alliance". It did not matter whether the content of that gender theory was in line with Japan's current situation or not.

It was simply a matter of introducing the Western theory as it was, as a national policy on the side of the regime's maintenance, to ensure the survival of De-Europeanization. This was thought to be the

most effective way to achieve this.

It was out of the question to grasp the truth of Japanese society if it was possible to denuclearize and enter Europe.

At any rate, it was necessary to absorb the Western theory in its entirety and without modification as soon as possible, and to enlighten the public, the people, and the masses quickly (directly, mechanically, and forcibly). was necessary. One such Western theory was the gender theory.

Since the situation in Japan is different from that of the West, it is worthwhile to introduce it, and it is a cause for applying it to Japan.

Scholars who learned about gender theory directly imported from Europe and the U.S. were promoted to teach at famous universities (e.g., Tokyo University), where they had great influence on society, on a priority basis. Or, the government's initiative in popularizing the theory of a gender-equal society.

It is significant that Japanese gender theory and feminism were imported directly from Europe and the United States, and that by doing so, Japanese society could be transformed to be more like the West. There was a belief that it could bring Japanese society in line with the West.

Understanding the current state of Japanese society (village society, rice farming, maternalism, and strong female dominance) is very important for the country and for the people. It did not matter to the country or to the people. Understanding the truth about Japanese society was unnecessary and out of the question. Grasping the truth would have reminded me of the East Asian order and would have been politically inconvenient.

The original idea was to negatively assess the realities of Japanese society that did not conform to the Western theory of progress and declare that it was lagging behind in every respect, and to change those aspects of Japanese society to be on par with the West, so that it could maintain its position as an advanced nation on par with the West.

The real goal is the Westernization of Japanese society and its escape from the East Asian order.

For Japanese society, Western theory is the absolute teacher, and it is compulsively trying to conform and follow it. If we doubt this, the East Asian order, which we have been suppressing in our minds, will suddenly show itself, and we cannot afford to doubt it.

For the early and effective introduction of Western theories, they do not consider, ignore or abandon the search for the truth in Japanese society.

The current Japanese society has no idea what would happen or how it would be perceived if it were dug up in its own context without relying on Western theories. Or rather, we shouldn't think about it because it is a hindrance to the introduction of Western theory.

We tend to think about how Japanese society is doing, what is wrong, or what is lacking by comparing it with the correct answers of Western social theory. With the exception of the Japanese family theory by Kizaemon Aruga and others.

With the exception of the Western theory, the loss of Western backing will only lead to the reappearance of the naïve emperor-based theories of Japan, based on wartime military and right-wing theories of the divine nation. Trying to deal directly with China and South Korea with it.

The shortcoming of Japanese sociologists is that they are unable to have an objective and dispassionate analytical perspective.

Japanese sociologists do not think with their own minds, but with the minds of Western scholars. So, as long as the "Western-Japanese alliance" orientation and Europeanism continues, it will be ignored in the future. However, if Japan loses the backing of the West or Japan becomes a vassal state of China, then it will be reviewed and paid attention to.

The current Japanese gender theory (and, to a lesser extent, its main sociological theory) The purpose of gender theory in Japan today is to realize the artificial intentions and the desire to break away from the East Asian order and become a member of the West, and for this purpose, it has become a learning and enlightening activity of Western social theory. The goal is not to know and explore the scientific truth of Japanese society as a village society. From the beginning, it has been an ideology of non-science and the realization of a specific purpose.

Japanese sociology has become a discipline and a tool to measure and evaluate how far Japanese society has moved away from the East Asian order and closer to Western society. Or it has become a tool, a discipline that provides Japanese society with the social know-how of Western societies in order to bring Japan closer to the Western world. And they are happy when they find out that Japanese society has become more like Western society. It is not pure science, but rather biased in its content.

Although the book does a social analysis and sheds light on society, it misses the key point, the local area (women are strong in Japan). The fact that it misses the

In order for Japan to be considered a member of the West, it is necessary to make Western theories

applicable to Japanese society at all costs, and since Western society was patriarchal, Japan has decided to pseudo-patriarchalism so that Western social theories can be applied to Japan.

Japan, like Western society, believes in freedom and democracy, and advocates the use of women. It is not the traditional Japanese maternal way, but the Western paternalistic feminism (expansion of women's power in patriarchal society). In the traditional Japanese maternal way, the Western way of freedom and democracy will not apply.

The Japanese society has been adapted to the Western society. The West is a patriarchal society, so I would like to say that Japan is a patriarchal society with the same characteristics as the West. If we emphasize the fact that Japan is a matriarchal society, we will be left out of the Western society. If you pick up on the similarities between Japanese society and patriarchy (male-dominated, patriarchal, and male-dominated workplaces), you will find that Japan is also a patriarchal society. They pick up on the similarities between Japanese society and that of patriarchy (male-dominated, patriarchal, male-dominated workplace) and argue that Japan is also a patriarchal society. Alternatively, he argues that Japan is a male society on par with Europe and America.

One of the characteristics of Japanese society is that it is desperately trying very hard to become Westernized (as if there is no end in sight). (As if there is no end in sight.) It's not because they are a colony like Hong Kong, but because they are doing it voluntarily. It's not like Hong Kong, which is a colony, but a place where people are doing things on their own initiative.

(First published October 2013)

Reasons why women are less likely to be in management positions.

The reasons why there are few and no increase in the number of women in the upper echelons of management and why women are less likely to be in management positions are as follows.

When women dominate, they are less likely to be held accountable for their failures, and they themselves are quick to pass the blame to others. Due to the relatively low number of eggs and the necessity of the uterus to raise children, women are biologically valuable and important, and it would be bad for them to get hurt themselves.

As a result, women are prone to be blamed for their actions and are prone to be monopolized. Even if they are in control, they do not take responsibility for their actions.

Women are less likely to be punished, less likely to break through the principle of trust and punishment, less likely to take a strict attitude, and more likely to be lenient in dealing with censure.

Therefore, direct control by women is frowned upon. Direct domination by women tends to be avoided, and instead women have settled for indirect domination, making their own sons and husbands their manipulative robots and holding them accountable.

The other is that women are deliberately artificially and deliberately suppressing and understating the exercise of their abilities in school and the workplace.

That when women go above and beyond, men become atrophied in their abilities. (That they stop earning money and stop trying to get ahead. The loss of propulsion. (These are necessary to bring economic stability to the family.) That this is to be prevented.

As a woman, if she can take control of the actual control of the family, such as managing the household finances and educating the children (making the children private), that will be enough. For men, husbands and fathers, it is enough if they simply earn money.

Educational background is not really necessary for the process of family domination. It is only necessary to meet and marry capable men, if at all. As a result, women are not as eager as men to obtain higher education.

Japanese women, on the face of it, put men up to it, while they hold the real power.

Japanese children, including their sons, are maternal because their mothers are strong.

(First published October 2013)

The relationship between men and women in Japan is similar to that between politicians, officials, and the emperor.

The relationship between men and women in Japan is similar to that between politicians, bureaucrats, and the emperor.

Men and politicians take the public stage and exercise superficial power, but they are held accountable and easily dismissed.

Women and officials are behind the scenes. (e.g. writing the content of politicians' parliamentary answers.) However, they are in control and let the politicians take the blame so that they can rest in peace.

The emperor is like a woman. He is the supreme authority, but he does not appear on the stage, but hides behind the curtain. He has the supreme power in hiding, and yet he allows politicians to do their work, so that he does not have to take responsibility for his actions.

The emperor and the bureaucrats are fundamentally self-protective and feminine. This is one reason why politicians are not always high on the list of things that matter.

This is probably one of the reasons why politicians in Japan are not politicians, but the emperor's immediate family guard (direct attendance). Politicians are, after all, outsiders.
(First published October 2013)

3.

Summary and summary of this book

This section is common to the book "Motherhood Society Japan".
Home and family relationships can be broadly divided into.
(1) Husband and wife relationships The relationship between men and women, which is the foundation of the family
(2) Parent-child relationship Father-child, mother-child, father-in-law, mother-child relationship
It can be said that the relationship of power between men and women in the Japanese household and family consists of.
The power relations between men and women in the Japanese household and family.
(1) If we focus on the relationship between husband and wife, the husband = man is often seen as strong in Japan.
A daughter-in-law has to marry into her husband's family and listen to what his family tells her.
The husband is overbearing in a male-dominated society.
In many cases, the husband is the main earner and the wife does not earn much money and has to depend on him financially.
Emphasizing these points, the argument that the Japanese family is patriarchal has become mainstream among Japanese sociologists.
On the other hand, the wife-woman ratio appears strong in some aspects.
Wives often monopolize the authority to manage the household finances and are often seen handing over pocket money to their husbands. The role of the Minister of Finance is higher than that of the

recipient of the allowance.

(2) In Japan, the mother is the strongest in the parent-child relationship. They monopolize the authority to raise children and are treated as monsters, being called "mamagons of education. They have completely succeeded in turning their children into manipulative robots that operate under their own maternal control. The father, on the other hand, is less interested in his children and is less likely to be involved in their lives.

In light of this maternal influence, the argument that Japanese society is a maternal society has become the dominant view among Japanese clinical psychologists.

Thus, there is a divide between the two views of the power of men and women in Japan, and it is necessary to develop a synthesis theory to connect the two views.

As an opportunity to integrate the two views, I propose that the husband should be regarded as the son of the mother-in-law.

I argue that the husband, who has been regarded as a strong patriarch, is in fact a manipulative robot under the control of his mother and mother-in-law, whose paternity is underdeveloped and whose maternal nature is weak.

In Japan, the mother monopolizes child rearing and forms a powerful, exclusive mother-child union with her child from the child's early years. (The mother should be the dominant one and the child should be the subordinate one, the mother's manipulative robot.) This state of mother-son unity persists long after the child becomes an adult, and this existing mother-son union is composed of this existing mother-son union, which together dominate the new daughter-in-law. If we look at only the relationship between the mother's son and the daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, as has been conventionally argued in the theory of a Japanese patriarchal society. In reality, however, husbands are dominated by their mother-in-law, who together with their mother-in-law oppress the daughter-in-law.

In order to correctly understand the power relations in Japanese couples, it is necessary to drive the mother's wedge into the husband's side of the couple (husband and wife) rather than looking at the couple (husband and wife) alone. Alternatively, it is necessary to have a "mother" and "mother-in-law" centered perspective, in which the mother or mother-in-law is the real center of the family and the true ruler of the family.

Don't just look at the husband and wife.

Mother-to-son (husband) ← (Union, a mother-son alliance that does not allow for any number of people to break in)

Mother-in-law to wife (wife)

Husband (mother's son) to wife (wife)

We need to look at all three at the same time. The husband's father (in Alexandria) is still the son of his mother a generation ago and is overshadowed by his mother-in-law. The husband's sisters, as small mother-in-law, are the equivalent of the mother-in-law, who, like the husband, is part of a mother-in-law-centered mother-son alliance that dominates the wife.

It is necessary to recognize that the husband, while seemingly a strong patriarch to his wife, is in fact a weak being who will always remain the mother's larger son, dominated by her and unable to be mentally independent.

The mother's sons, the husband and father, are treated as patriarchs, but they continue to be mentally dependent on the mother and are unable to be the family's spiritual pillar, or at best they are despised and looked down upon.

The husband is separated from his children because of his work, but in fact, this work has become a substitute for his mother, or rather a proxy for her self-realization. At first glance, it looks like the husband is working hard for himself to get a promotion in the company, or something like that, but the truth is that the husband himself has been taken in by his mother and is doing his best to do the same for her as one with her. The mother is happy and worried about her son's promotion, and for the husband, the success of his own life is directly related to the success of his mother's life. In addition, her husband's behavior tends to be maternal in nature, emphasizing a sense of inclusion and unity with the company, which shows that he and other men in the corporate world have not been able to break free from their mother's influence, even as adults.

The author describes the following.

control of the son (husband to the wife) by the mother (mother-in-law) over his entire personality.

Economic control of the husband based on the wife's monopoly on household management

He argues that Japan is in fact a matriarchal and female-dominated society, with maternal and female dominance established in the Japanese family and society as a whole. The center of the family is the mother and mother-in-law.

Western authoritative sources (e.g. Bachofen) have denied the existence of a matriarchal society,

and my argument is in direct opposition to it.

If we take the correlation between the Japanese national character and the character of men and women, the Japanese are feminine (emphasis on mutual oneness and belonging. Convoy-style protection, emphasis on self-preservation and safety. Emphasis on risk and responsibility avoidance. Liquid-molecular-motor, wet…). This is unmoving evidence of the fact that Japanese society is a woman-right, mother-right society. Japanese people are driven by their mother-in-law's spirit. (The mother-in-law's nature is to control her entire personality unilaterally and tyrannically, not allowing her to talk back to her junior or junior daughter-in-law, with full of envy. This in itself shows the influence and dominance of the mother and mother-in-law in Japanese society. Therefore, it is necessary to take a mother-in-law and mother-in-law-centered perspective in analyzing Japanese society and the family.

In the past, Japanese men have tried to break the dominance of their mothers and wives by becoming rough and rowdy or thundering fathers, and have countered with domestic violence. Or she tries to escape to work outside the home, but it is impossible to shake off her mother's psychological influence and control, as she tries to work hard at her job, which becomes her self-realization.

This domination of Japanese society by women and motherhood is due to the fact that Japanese society is based on a female-oriented culture of rice farming, which is tied to water control and communal work. I argue that Japanese men should be freed from the traditional rice farming culture and free themselves from the domination of their mothers and wives by acquiring dry paternalism like the fathers of nomadic pastoralists in the West, the Arab world, and Mongolia, the home of patriarchy, so that they can compete with their mothers and wives. This is the Japanese theory of male liberation. In short, it is a call for fathers to become truly dominant and respected in society by establishing paternal authority in child-rearing and household management. The author anticipates that by changing rice farming from the traditional Japanese method to the drier American California method, we can maintain rice farming and achieve dry paternalism in society.

The author believes that ultimately, the power relationship between men and women should be 50:50 in equality. I argue that this is the ultimate equality between men and women. It is not good if the relationship is too male and paternal like in the West or too female and maternal like in Japan. For example, the husband and wife could take turns managing the household finances in January on a monthly basis.

(First published June 2012)

Japanese Male Emancipation - Towards the Establishment of True Patriarchy

1.

Japanese Men's Liberation Proclamation

Note: The text marked with a ● is the text of the declaration.
The contents of the declaration are specifically as follows.
◇[Declaration 1]
1-1● Make his heart more dry. 1-1● Take back the dryness of men's nature in the way they act.
1.1.1● Acquire individualism, liberalism, and contractual thinking. Get rid of the wet and sticky relationships that are typical of parent-subsidiary and senior-senior relationships. Don't try to rely on something larger than yourself (such as a company or organization).

1-2● Free yourself from the yoke of collectivism, sympathy, authoritarianism, and risk-aversion forced on you by your mother and the women around you.

1-3● Realize what true masculinity is as soon as possible, even if it is modeled on the male dominated West. 1-3● Aim for a dry = truly masculine recognition of values in Japanese society, i.e., individualism, liberalism, and an emphasis on originality.

[Commentary 1]

In terms of national character (social atmosphere), "Japanese" means "Japanese (wet) = feminine". Japanese men have emphasized a sense of mutual unity, as represented by Naniwabushi, collectivism and cooperation, as represented by harmony, authoritarianism, as represented by the term "Sensei," and an authoritarianism that reveres authority figures, as well as a hierarchy of seniority (seniority followed by seniority followed by seniority) that recklessly emphasizes elders with a wealth of precedents and traditions, fearing adventure and failure. These values are inherently feminine and maternal in nature. These values were instilled in men during their upbringing under the influence of their mothers, who were in a "maternal-involved" relationship with their children, and Japanese men have become "maternally pickled" in this regard. Japanese men have been forced to become wet by women because of the conditions of the intensive rice farming society.

With the spread of industrialization, urbanization, and meritocracy, Japanese society is gradually being freed from the wetness and becoming more dry. If this trend continues, Japanese men will be liberated from the dominance of women (motherhood) in the near future. In order for Japanese society to become more dry, it is important to use the trend of Westernization as a tailwind. However, we must not end up with temporary authoritarian sympathy for the West, as we have done in the past. If Westernization continues at this rate, Japan's society will steadily become drier and more masculine.

◇[Declaration 2]

2-1● Realize that you are a vulnerable member of society. Realize that you are a socially weak person. Do not be deceived by the myth of "Japan as a male-dominated society", including male-dominated femininity.

[Commentary 2]

The whole discourse of "Japan is a male-dominated society" is a sham. Even the "male chauvinism" is an apparent respect for men and the strength of men. The reality is that the real power of society is currently in the hands of women, or motherhood. This myth of "Japan as a male society" is a manifestation of the Japanese women's intention to strip away the original dry masculinity (making men wet) and then treat them as tools to be used as "strong shields" to protect themselves and "labor" to earn money. .

◇[Declaration 3]

3-1● Don't let women take control of your life. Don't ask women to do everything around you. Don't try to get rid of the derogatory terms "trash" and "wet leaves". Don't try to depend on your wife for your life. Be as independent as possible in your life so that your wife will not reign as a domestic manager.

3-2● Encourage women to go out of the home to work. The best way to eliminate women's influence in the home is to encourage them to go out and work. Existing men who want to be housewives are failing to recognize this point. This is because if they do not do so, women will dominate the basis of their lives.

3-3● Don't try to be lenient with women, especially your mother. Don't try to depend on them. Don't try to substitute your wife for your mother. Be independent of your mother.

[Commentary 3]

Up to now, Japanese men have placed the basis of life in the family under the control of women (mothers and wives). Women (mothers) have monopolized the main functions in the family, such as managing the family finances and educating the children. In this respect, the "Japanese family = patriarchy" is nothing more than an apparent phenomenon. In order to improve the position of men in Japan, we need to break away from this status quo.

◇[Declaration 4]

4-1● Intervene in parenting. Communicate more of your own behavior and culture to your children. Show more of your inner, dry masculinity. Don't let your children (especially boys) become wet and effeminate. Don't let the mother monopolize the authority to raise the child.

[Interpretation 4]

Japanese fathers (husbands) are having their paternity killed by their mothers (women) while they grow up to be adults. Japanese fathers are not strong enough to intervene between the close mother and child. This is the cause of the reproduction of mother-child unity and paternity killing.

Japanese fathers leave child rearing to mothers. As a result, mothers monopolize the authority (opportunity) to raise their children.

Fathers do not - cannot - intervene in the relationship between mother and child. The child's (especially the son's) personality becomes wetter and more feminized.

This removes the motivation of Japanese men to raise their children and reproduces the alienation of Japanese men from childcare opportunities for generations to come. This may be due to the fact that in the socialization of children, a system has been created in society that eliminates the influence of dry paternalism in order to make the child's personality wet.

Thin marital relationships and dense mother-son relationships (mother-daughter as well as mother-son relationships) have the effect of keeping the father away from the child (paternal isolation effect). Mother-son collusion is a reproduction of the mother's monopoly control of the child. This status quo must be changed.

◇[Declaration 5]

5-1● Don't be pushy. Free yourselves from male chauvinism. Abandon the strength created for the convenience of women, the strength created as a shield. The real strength lies in acquiring the dry attitude of individualism and liberalism by one's own strength.

We must quickly realize that the real rulers of Japanese society are not men, but women. Don't be fooled by appearances.

5-2. Rebel against your mother-in-law. Don't follow the precedent of the traditional family tradition, but create your own. Don't depend on "the house"; leave the house and become independent. In order to do so, you should actively think about the separation of married couples (don't involve your partner in your marriage. (Don't involve your partner in the power struggle between your mother-in-law and your daughter-in-law, because you will be blamed by both of them.

5-3● Don't let your wife take the family purse. Bring the management of income and decisions on the use of expenses to the joint management of husband and wife as equals.

[Comment 5]

Why is Japanese society considered to be male-dominated and male-dominated when it really is female-dominated and feminine in nature?

There are three barriers or myths that need to be broken down.

(1) Men are overbearing. Male chauvinism.

(2) The male-centered family system. Patrilineal inheritance. The male side doesn't have to change family names as much.

(3) The man gets an income. He reigns as the mainstay of the family.

The reality of each is that.

(1) In reality, they are cajoled by women and are merely happy to play the role of "strong shield (to protect women and motherhood)" and "workers who contribute their salaries (to women and motherhood)".

(2) In Japan, the real power of the family lies with the mother-in-law and not with the men, who are treated as "bulky garbage".

The reason why women insist that the Japanese family is patriarchal is that they cannot deny the precedent-based hierarchy of dominance (mother-in-law to daughter-in-law) of the family tradition because they are precedent-oriented. Nor can they rebel against their mother-in-law, who is of the same sex. Women=wives turn their frustration of being bullied by their wives on their husbands, so they are blamed for their husbands being the dominant ones.

(3) Men only bring income to the family. It is the women's side that actually manages the income brought to them and has the final authority over the allocation of the income in terms of expenditures. Men can only unilaterally determine the amount of spending money they receive. Men are simply laborers, as represented by the phrase "one-coin pavilion" (i.e., a man who is given an allowance of one coin per day), while women reign as domestic managers (Minister of Finance, Minister of Health and Welfare…). On the other hand, women reign as domestic managers (Minister of Finance, Minister of Health and Welfare…).

Japanese men are lifted up by women, deluding themselves into believing that they are really strong and drunk with a fictionalized image of themselves as strong. Women, too, are deluded into believing that they are weaker than men. This is where the unfortunate history of Japanese feminism began.

The Japanese family is practically under the control of women.

Men tend to integrate themselves with the "family" under the family system because they do not have to change their family name (i.e., they do not have to learn another family's culture from the start), which is the reason for the advantage and ease of being patrilineal.

One should not confuse family patrilineality with male (paternal) domination. Patriarchy is more

common because it is more convenient for men to be out in the open and women to hide in the back to accommodate the biological preciousness of women. In this case, women whose personal security is guaranteed by men are superior to men in terms of biological status and value.

(Appendix) The Novelty of Japanese Male Liberation Theory

Until now, people had not noticed the connection between the following three propositions. This was first noticed by the theory of Japanese male liberation.

(1) Japanese society is feminine, and (2) women are strong in Japanese society.

(2) Women are strong and predominant in Japanese society.

(3) In Japanese society, it is men who should be liberated.

The above connection should be natural from the standpoint of logic, but it was not conceived under the preconceived notion that women are universally weak and should be liberated.

This stereotype was supposed to be valid only in nomadic societies such as the West and the Arab world, where men are strong, but it somehow became an international standard.

Therefore, the theory of Japanese male emancipation, which emerged only by freeing itself from such preconceived notions, is novel enough as an academic theory.

The reason why the theory of male emancipation has not spread in Japan is because it has not been able to make its way into the Japanese society.

The reason why the theory of male emancipation has not received much attention or welcome in Japan so far is that it makes men feel uncomfortable because it destroys their own sense of complacency and makes them think they are strong.

In Japan, men, who are supposed to be liberated, are satisfied with the status quo, and women, who are the dominant ones, are dissatisfied with the status quo and advocate for "liberation".

Men are satisfied with superficial preferential treatment, such as male chauvinism and no change of family name at the time of marriage.

In order to realize true male emancipation, it is necessary to break down these superficial benefits for Japanese men. This is the reason for the existence of the above declaration of Japanese male emancipation.

(First published July 2000 -)

The Need to Reject Western Common Sense and Men's Liberation Theory

It is a bad habit of the Japanese to want to pretend to be dry and masculine by adopting the Western position when it is wet and feminine in nature.

For Japanese society, Western society functions as a supply base for the right answers to make something new. Thinking that if you do what the West says, it will work. Japan will always seek the advice of the West before making a decision on something that is unknown to them. The West plays a role as a provider of criteria for correct decisions.

The West has been the strong and successful ruler of the world society, and Japan has yet to win. Japan believes that if it listens to the West, it will be successful if it follows them.

Europe and the United States are excellent at coming up with new innovations that have never existed before, and Japan is relatively poor at coming up with new innovations and tries to follow the West.

It is necessary to turn Western common sense upside down, deny Western common sense, and break new ground, rather than just accepting and adopting Western common sense as the superior, or trying to get Western approval. One of the purposes of my theory of Japanese male emancipation is to overturn the common sense of the West, which assumes that men are superior to women and women are inferior to men in the world.

(First published August 2011)

On the nature of male chauvinism (male preference)

[1.
The concept of masculinity refers to the respect and preference of men over women in general, and is considered to be the counterpart of "ladies first" (in the West).
Traditionally, the concept of male chauvinism has been a symbol of male domination of women (patriarchy) in East Asia, such as Japan, or the low status of women (compared to men). As a symbol of low status, it has been condemned by those who take the position of women's liberation. On the other hand, the concept of ladies first in the West and elsewhere has been argued by women's scholars and women's liberationists (feminists) as a sign of women's high status, and as a positive example for societies like Japan, with its male-dominated social conventions, to learn from in advancing women's liberation.
Ladies first, to take a familiar example, refers to the act of a man opening a car door ahead of time for a woman, for example, or pulling a woman's chair for her to sit in a restaurant. In this case, on the face of it, the relationship between a man and a woman should look like a relationship between a queen and a squire. (The woman is domineering and the man is indulging in a subordinate position.) Yet, the women's lib movement for women's liberation has begun in the ladies-first West.
Could the same thing be applied to male-dominated societies, where women are only apparently subordinate to men, and women are stronger than men in terms of power, and women are not necessarily the weakest?
This question led me to re-examine the concept of male-dominated femininity in terms of its adaptation to the natural environment of the society.
[2.
Women in an agrarian society (requiring wet behaviors) and men in a nomadic society (requiring dry behaviors) (with innate dry behaviors) have behaviors (positive features) that are beneficial for survival in their environment and are more adaptive and There are
On the other hand, men (dry) in an agrarian society (wet) and women (wet) in a nomadic society (dry) have behavioral patterns (negative functions) that are detrimental to their survival in the environment and cause adaptation problems (maladaptation). In other words, they have a negative value (denied existence) and are less powerful (stand in the position of weakness, overshadowed) in the society constructed in that environment.
For more information on the above, see our page on the rediscovery of maternal rights in Japan.
A man and a woman, by virtue of their need to reproduce as living organisms, must exist in pairs in the same environment. Therefore, in the society of the environment in question, not only the sex of the adaptive side of the society, but also the sex of the one who causes the adaptation disorder must be present in the place at the same time. For example, in an agrarian society (wet), the adaptive female (wet) and the male-adaptive male (dry) must live together in the same place. If the behaviors of individuals of the sexes causing the adaptation disorder are left unaddressed, (1) they can lead to the disappearance of the society as a whole by introducing inappropriate behavioral patterns to the society that are inappropriate for survival in the environment, which can severely impair the environmental adaptability of the society as a whole; and (2) the individuals of the sexes causing the adaptation disorder must coexist in the same place as the individuals of the environment The maladaptive process leads to death, making reproductive activity impossible in the society in question, which in turn leads to the extinction of the society itself, and thus causing extensive

damage to the society as a whole.

In order to prevent such damage from occurring, we must.

(1) It is necessary to counteract (neutralize or neutralize) the maladaptive part of the sex of the one who causes the adjustment disorder by the corresponding part of the one who is adapting to it in the process of socialization (parenting and education).

(2) It is necessary to carefully protect (support and care for) the sex of the one causing the adjustment problems as a socially vulnerable person in all aspects of life, constantly on the side of the adapting sex.

In an agrarian society, this need manifests itself (1) as mother-child bonding in child-rearing and education (mother-led) and (2) as male respect (male-dominated). In nomadic societies, (1) is the separation of mother and child in child-rearing and education (father-led), and (2) is the respect for women (ladies first).

Adaptation to the natural environment can be viewed as a process of adjusting behavioral "humidity" (the degree of wetness to dryness) in accordance with the lifestyle required by the natural environment (agriculture in wet environments and nomadism in dry environments).

Humidity regulation of behavioral patterns is a unilateral process in which the sex that adapts to the environment neutralizes the behavioral pattern (trait) of the sex that is impaired by the environment (opposite humidity). The role of neutralization of each sex is liquefaction (wetting) for females (genetic level = wetting) and vaporization (drying) for males (genetic level = dryness).

In an agrarian society (cultural level=wet), women unilaterally liquefy men, whereas in a nomadic society (cultural level=dry), men neutralize (vaporize) women. The patched party is consequently unable to use their original mode of behavior and is disempowered and falls into a position of social vulnerability.

In order to achieve wet-to-dry behavioral patterns at the cultural level, in order to actively take advantage of the fact that we already follow wet-to-dry behavioral patterns at the genetic level of gender differences, we need to implement our own sex-specific behavioral patterns for our children in the process of human socialization, especially in the early stages of parenting, when there is a great deal of behavioral plasticity. Direct diversion as it is is, is effective, and, in fact, diversion has occurred.

The diversion is described, for example, by [Masuda 1964] as follows. In American society (nomadic: see note), it is usually the male husband's job to take care of the children, and the baby is either carried by the husband (man) or cradled in his cradle and carried by him (man). On the other hand, in Japan (agrarianism: see note below), mothers (women) carry their babies on their backs, take the older children's hands away, and then… In this way, it is the mother's role to take care of the child. In nomadic societies, it is men and women in agrarian societies who have the authority to inject their own gender-specific behaviors into their children in the form of childcare.

To summarize the above, the following is to be true.

1) In an agrarian society where women are in control, men must force themselves to conform to the wet social behavioral patterns that are the de facto standard on the part of women. In an agrarian society, men are forced to live in accordance with women's way of doing things because things progress at a wetter pace, and they are forced to follow their women's way of doing things, which they are forced to do from an early age and can no longer refuse. Men's inherent individualistic and autonomous … and being killed and repressed by being counteracted, killed, and repressed by the characteristics of And the opposite of men's inherent characteristics, collectivist and other-regulated … and are forced to act according to wet feminine characteristics, which leads to their status as social misfits and weaklings.

2) In a nomadic, male-dominated society, women are subjected to a dry social behavioral pattern (individualism, aversion to sympathy …) that is the de facto standard on the part of men. In a nomadic society, women have to adapt to the natural environment that surrounds them if they are not forced to. In nomadic societies, things go at the pace of men, whose personalities are drier, so they have to live with it, and they have to live with the inherent collectivist, sympathetic … and other characteristics are subject to repression and erasure. As a result, women fall into the position of social misfits and vulnerable people.

[3.

Wet agrarian societies (Japan) can be summarized as societies in which superficial respect (priority) for men and substantive domination of women occur, while dry nomadic/pastoralist societies (the West) can be summarized as societies in which superficial respect (priority) for women and substantive domination of men occur.

Men in wet and dry societies and women in dry societies are alien to themselves (being suited to the opposite gender.) They are forced to adapt to a society that operates on principles that are different

from their own (i.e. appropriate to the opposite gender). In this respect, they are lacking or failing to adjust to the behavioral principles of a gender that is different from their own, and this lack of adjustment is compensated for by the male and female priorities. These can be summed up in the term "weakness priority," which prioritizes the behavior of the weaker sex in society.

Priority includes 1) the priority of the strong (the powerful are given priority. There are two opposing types of priorities: 1) priority of the strong (the powerful are given priority, the powerful are treated better) and 2) priority of the weak (the weak, such as the elderly and children, are treated better, such as when they get a meal or are given a seat in the house). The priority is not necessarily because they are the stronger ones.

Alternatively, men in a wet society and women in a dry society are maladjusted to society and lack the meaning and reason for their existence in the society (they are treated as an obstacle and despised in the society) if they do not change. If this is the case, their human dignity (human rights) will not be maintained, and it is expected that they will have serious problems in maintaining their morals (motivation). Therefore, it is necessary to respect and prioritize the maladjusted people and maintain their self-respect, even if it is superficial. The social system that complements such self-esteem is considered to be male and female oriented (male-dominated and ladies first).

To summarize this, we can say that

Male chauvinism = Strong women compensate weak men for their lack of adaptation to a wet society.

Ladies First = Strong men compensate weak women for their lack of adaptation to a nomadic (dry) society.

This is the reason why it is so important for women to be able to live in a nomadic (dry) society.

Here is a summary of the causes of "male chauvinism" as follows. Basically, it is based on the idea of "weakness first" (1-3), but there are also aspects of the artificial production of "male dominance" (4), which are.

1) The "welfare" model (unsuitable for an agrarian society) prioritizes the care and support of men who are incompetent = vulnerable. The objective is the welfare of the weak. This is the same concept as giving up a priority seat to an elderly person in a vehicle or other vehicle. Men in an agrarian society do nothing at home by lounging around. This is because they are surrounded by wet relationships that are alien to them and have to force themselves to adapt to them, and unconsciously their minds become tired and unwilling to do anything (they become lethargic). Therefore, it is necessary for women to take care of housework, laundry, cooking, etc. Also, they need to be tolerant of men's requests for help (i.e., they need to behave as if they were caring for a weak child).

2) The "self-esteem/morale" model Improving self-esteem and making men (who have been disempowered because they are harmful to agrarian society) see themselves as "useful" and motivated to work and defend themselves. (after killing the dry = harmful elements of individualism, liberalism, etc.) to make good use of the remaining abilities (muscle and armor). If things are allowed to take precedence, self-esteem is more likely to occur.

3) The "human rights" model Consideration should be given to the preservation of the human rights of vulnerable men. If women treat men as a priority, men's human rights are more likely to be preserved. (Agrarian) Let them maintain their dignity as human beings without realizing that they are harmful and powerless in society. To prevent women from realizing that their entire lives are controlled and regulated by women.

4) The "precious" model A biologically valuable woman tries to create a "shield" to protect her and make herself appear as strong as possible anyway. This is because it makes them more fearful of external enemies. When women are dominant, as in an agrarian society, men as "shields" to protect themselves appear relatively weak to women. Women in the agrarian society themselves felt that this would make them feel uneasy and inconvenient in protecting themselves from enemies. Therefore, they deliberately make men act aggressively fearful and intimidating (and coercive). Men who are deliberately made to act strong by women are like "papier-mâché tigers," and without the psychological support of women (who try to make men act strong), they cannot maintain their apparent strength, they crumble, and return to their original, incompetent, unreliable appearance (characteristic of an agrarian society).

The causes of "ladies first" will be the substitution of the above description of men for women in the explanation of the causes of "male chauvinism".

1) The "welfare" model (unsuitable for a nomadic society) of caring for and supporting women who are incompetent = vulnerable.

2) The "self-respect/morale" model The superficial respect for women is to give them self-respect and motivate them to do things and make good use of their remaining domestic and vocational

labour skills (after counteracting the wet = harmful aspects of collectivism, sympathetic orientation, etc.).

3) The "human rights" model: To preserve the human dignity of vulnerable women in nomadic societies.

4) "Preciousness" model: The nomadic man worships biologically valuable women as noble beings, and sees them as more worthy of protection, thus satisfying his own built-in desire to protect them. That both masculinity and ladies first can be described as a "weakness protection" philosophy (a type of protection for the weak) that seeks to protect the weaker sex in society. Dependence. (To lean on, to lean on.) The sex of the one doing so (that is, the male in the agrarian society and the female in the nomadic society) is the one receiving that dependence (that is, the female in the agrarian society and the male in the nomadic society). less powerful and weaker (it cannot stand on its own) than the one who accepts its dependence (it is a woman in an agrarian society and a man in a nomadic society). (It cannot stand on its own).

The receiving sex is stronger and more powerful and, because it is strong, is able to afford and provide strong support for those on whom it depends.

Male chauvinism (male dominance) is an ideology of male protection (it does not indicate male strength, as is commonly believed, but rather the opposite: because they are weak, they are valued by women and their selfishness is listened to). This is because they are weak, are valued by women, and are listened to for their selfishness). It is the opposite of "ladies first". (The women's lib movement was born in the West, where women first. This is evidence of the weak social position of women in the West.

Everywhere in the world, (as feminism appeals to.) It's not that women are weak. It's that women outnumber men in terms of power. (Motherhood society.) It's that there are certainly plenty of them even today. (This is the case, for example, in Japan and in the rice farming societies of East Asia. (It is, for example, Japan and East Asia.) (3) It has been a common belief that matriarchal societies do not exist, but this is due to the lack of discussion on matriarchy. (Confusion with matriarchy. Confusing male chauvinism with patriarchy.) For more on this, see the section on Rediscovering Maternal Rights in Japan.

In a male-dominated (male dominated) society, men are apparently stronger. Men perceive themselves to be (more) powerful than women. Because of the illusion of being in a strong position, men's self-esteem is easily satisfied and men are less likely to realize the weakness of their own position. This is how the myth of a male-centric society was born. In this case, men are not aware of the weakness or badness of their position (they misunderstand the true meaning of male priority and are conceitedly convinced that they are strong). That.

The conventional view of Japanese feminism, which sees male chauvinism as a behavioral pattern that symbolizes the strength of men, must be rejected. It cannot be said that men are strong or dominant because men are prioritized. The male chauvinism (male priority) is, in effect, an ideology that supports and protects (by strong women) men who are unfit and vulnerable to the agrarian environment. The idea is to support and protect them. In other words, the weakness of men and the time and effort it takes for them to adapt to the environment should be replaced by strong women (who are more fit for the agricultural environment).

In Japan, even before World War II, which is considered to be feudal, there is evidence that women were stronger than men.

According to [Benedict 1948], it was the mother-in-law (woman) who was the sole person to run the family's purse and paperwork.

The mother-in-law (woman) held the authority to unilaterally disown her son's daughter-in-law (Alexandria did not do anything about it). That.

The father of the household (male) was a man to whom the children repaid their debt of gratitude by doing their every duty, but who was, if anything, 'not very much respected', it is said.

As the equality of men and women was advocated and the privilege of being able to demand the care and service of male women was revoked, the strength of women who held the real power in society began to gradually come to the fore.

[4.

Feminism in Japan is to call out women's weaknesses, sexism (disadvantageous to women.)). This is an unthinking direct importation of theories born in weak Western societies to Japan, where women are strong, and a forced application of these theories to Japanese society. On the contrary, it is an attempt to satisfy men's self-esteem, which has no real basis in reality (i.e., they are in a superior position and women are to be pitied), and to make them feel more comfortable with the idea of male superiority and female superiority.), leading to a superficial understanding of male chauvinism. It is detrimental because it hides the true nature of Japanese society (women-led and

women-dominated).

Male chauvinism has never been the subject of criticism by Western feminism. It is based on the idea that strong women protect (support and care for) weak men, which is based on the weakness of men. This is because it is based on the idea that men are weak and that strong women protect (support and take care of) weak men. Feminism, which is based on the premise of male strength, is suited to nomadic societies (Western countries) where women are weak and does not fit in well with agrarian societies (Japan).

I believe that a male-dominated, female-dominated society is necessary to equalize the status of both men and women, at least on the surface. (Men are stronger on the surface than they appear to be and women are stronger on the surface than they are on the ground. In a female-dominated society, this is necessary for men to maintain their self-esteem (human dignity).

However, it is certainly a burden on women, as they must take on the weight of men leaning on them to depend on them unilaterally. Men take it for granted that the burden is placed on women. This gender inequality in terms of burden has been a problem in Japan's feminism as well, with the burden of housework being unilaterally imposed on women, but if we take out this part alone (ignoring the part directly imported from Europe and the United States), it makes sense in its own way.

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(First published August 1999)

Japanese Men = "Strong Shields" - A False Image of Japanese Men: A Pretended Strong Man

Since before the war, Japanese men have been portrayed as powerful by women, when in reality they are powerless and weak. Feminism's staging of "weak women being discriminated against" is part of this.

Women seek to have men protect them as biological valuables. She needs men to be a strong shield for her. In order to do this, they need to make men feel that they are strong and useful.

Women in Japan are working hard to maintain men's self-esteem.

The myth that men must be strong and powerful has its origins in the following.

The biological value of a strong woman must be protected from external enemies. To protect them, they must be stronger than their attackers. This is not the same as masculinity (men have to be greater than women). It is only in the role of a shield, a defensive role, that one must be strong. In other aspects, being strong is not necessarily required.

The process of generating men as "strong shields" is as follows.

In the process of growing up, men are stripped of their natural dryness, which is detrimental in a natural climate that requires wetness, such as that of a rice farming society, by women who monopolize the authority to raise children, and they become helpless mothers.

Males are trained to take advantage of their innate muscular strength, their military orientation, and the fact that even if they do not survive biologically, they do not have much effect on human offspring, and they are exclusively used as "strong shields" to protect women (or else they will be a hindrance to the preservation of species).

The dominance of men in Japan is a deliberate pose by women who want men to act as strong shields.

Japanese women are letting men swim in their own hands. Japanese women can always show who is really in control of the society if they want to. However, they just don't do it because if they do, men will lose their self-esteem and atrophy and will not be able to function as a defense or strong shield.

Men who are given strong self-esteem and pride by women are more likely to be selfish and despotic.

The reasons why Japanese fathers (especially before the war) seem to be "patriarchal" are.

1) Being pushy.

2) Being intimidating or domineering

3) Strict, dignified, strict.

5) Tyrannical, selfish.
6) Decisive, taking (or being able to take) responsibility, and being decisive.
and that they are in the same respect.

None of these aspects are human and never mature.
This is where the "strong shield" aspect of women's desires is only reinforced.
It is also all that has nothing to do with dryness.
Individualism, liberalism, rationality, etc., are removed from the dryness, and as men, they are mentally deformed.

Strength, on the other hand, is indeed present. It is used as a strong shield as a tool to protect women, such as muscle strength and aggression (anger).
Taking responsibility and making decisions on behalf of women, an action often taken by Japanese men, is another quality that women lack and desire. When they fail, they are able to blame men for their mistakes.
It is a convenient quality for a woman to have in her own defense.
It is useful for a man to have the above qualities when a woman is trying to force a man to be wet and use it successfully to protect herself while keeping him under control.
How forceful, tyrannical, and despotic men are… but they are psychologically deformed, handicapped and socially vulnerable because they have lost their natural dryness.
Japanese men are otherwise incompetent in their only conveniently limited role to women as strong shields or lower class workers who offer up their salaries. They are essentially weak and exploited by women.
Japanese women try desperately to hide the fact that they are the dominant force in society.
Fear of hurting men's self-esteem so that they can no longer function as a strong shield.
The discriminatory treatment of women in Japan is also necessary to ensure men's self-esteem.
Since Japanese society is inherently female-dominated, it is difficult to secure the self-esteem of inferior men if it is left as it is, and this becomes a human rights issue.
Japanese women's view of men is that they want to eliminate the individualistic, liberal, and dry aspects of the male gender, which are detrimental (to a rice farming society), but at the same time, they want men to be a shield to protect themselves. At root, therefore, they want to deny the dry, inherent masculinity and get by with the apparent respect for men and the strength artificially created by women, such as male-dominated femininity.
Japanese "masculinity" is not the same as the original masculinity of men, which is based on dryness. Most Japanese men are troublingly unaware of this fact.
(First published July 2000)

Why Japanese men appear strong (and masculine) despite their feminine nature

The following are some of the reasons why Japanese men, despite being feminine in their nature, appear strong (and manly).

They have a mother-in-law temperament, mock others who they consider to be in a lower position than they are, and come across as strong and high-handed.
They are very concerned about how they are perceived by those around them and are vain and headstrong.
They have a strong sense of community with their friends and will fight back to the bitter end against their enemies until they are all destroyed.

Japanese men are basically considered to be the female equivalent of strong-armed, strong-muscled, and strong-armed men.
(First published April 2014)

On the Weakness of Japanese Men

Japanese men are considered to be in a weaker position than women in the following respects and are subject to domination by women This situation must be broken down. This is the essence of the theory of male liberation.

(1) Wetness, which is contrary to one's innate tendencies, is forcibly acquired by the mother during the child-rearing process. They have lost the dryness of individualism and liberalism that men are supposed to have.

(2) In a "cormorant society" where men are forced to wear a collar and earn their wages at work, women have total control over their lives. They have no authority to decide how to spend the wages they earn. There is an alienation from self-wages.

(3) There is a dependence on and indulgence of motherhood. Immediate dependence on the mother or her replacement.

(4) Alienation from parenting. The child does not get on with himself, and the child makes fun of him. Being unable to pass on the culture you have to your children.

(First published July 2000)

Why not Japanese men?

Japanese men, on the whole, are considered to be unattractive in the eyes of the world. The following is a list of possible reasons for the unattractiveness of Japanese men and what needs to be done to improve it.

(1) They pursue a sense of unity with the organization they belong to, and have a feminine character, such as collectivism, stability orientation, and a strong sense of seniority (i.e., they will do whatever their seniors tell them to do, and will dignify their juniors). They lack individualism, liberalism, and aggressive exploration of the unknown, which men are supposed to have.

(2) In reality, they are subordinate to women in the society, but they think that they are superior to women, and dignify them with a commanding tone of voice.

Taking it for granted that they are privileged (male and female) compared to women, and being spoiled.

Being prideful and vulnerable just because you think you're the superior one. They are very picky about whether the other person is rude to them or not. Difficult and short-tempered, lashing out and getting angry easily. They are crass, violent and tyrannical.

As for why Japanese men are spoiled, the influence of their mothers is significant.

Japanese men-sons are spoiled, embarrassed, and put in a position where their mothers can do everything for them. He is being roasted and having everything taken care of by his mother.

As this continues, the son begins to believe that the world revolves around him, and he is likely to develop an arrogant, selfish, and yet vulnerable personality.

In addition, underneath, the mother's psychological dependence, indulgence, and requesting nature are deeply rooted in the mother, and the mother's psychological control is thought to be complete, no matter how bossy the mother appears on the surface.

(3) Trying to spoil a woman as a substitute for her mother. He sees women as like Avalokitesvara or Mary. He is dependent on women, leaning on them as if it were natural for him to lean on them and not saying a word of apology or thank you for it. Lack of compassion for women.

(4) Lack of self-sufficiency and life skills. They are not able to take care of their own personal affairs and everyone tries to get women to do it for them.

To sum up the above, Japanese men have lost their original masculinity, are dependent on women, and are lacking in human maturity. Moreover, they have an insularity that refuses to acknowledge this fact.

There is no future for Japanese men unless these shortcomings are corrected first, before calling for the emancipation of women.

◇

(2007.4 Postscript)

However, as far as I can see from the Internet message boards, Japanese men seem to want to do as they please, being lenient, domineering and selfish with their mothers, women who are their mothers' substitutes (wives, women in restaurants, etc.) and organizations that are their mothers' substitutes (companies, schools, etc.), as they have always done.

In other words, they want to stay within the framework of their mother's control and do whatever they want within it.

The same women also do not mind being pampered, dependent and dominated by their "mother", "mother" - "sister" and "sister-in-law", while women and wives other than their mothers are usually seen as a tool to satisfy their own sexual desires, to be beaten, looked down upon and looked down upon. Many men beat their women, but few or no men beat their mothers.

They also have a twisted mind that sees every criticism of their spoiled status quo, every earful,

even if it is constructive, as a malicious attack on them and lashes out and turns on their fangs.

Why don't we learn a little from the patriarchs of the patriarchal, nomadic and pastoral societies of the West, the Jews, the Arabs, and the Mongols, who have strong paternal rights, and let go of their dependence on their mothers and mature as men, free of them?

What is disturbing to me is that "male emancipation" in Japan is not actually a liberation from the mother, but rather a "liberation" to abolish the social privilege of women. (The ability to have an easy, delicious experience.)

While it is certainly a problem that only women are privileged, and it is clear that men in general need to be liberated from such a situation, how is it that we are insensitive to the existence of, and liberation from, the mother woman who rules us fundamentally?

(First published June 2003)

What are the paths that Japanese men should take in the future?

There are two major paths that Japanese men can take in the present situation.

First, as in the past, they are content to sit on the throne, superficially erected by women, content to feel good about themselves, and, in effect, to remain subordinate to their mothers and wives, who exude a wet and liquid social atmosphere. Either he leaves important domestic authority, such as parenting and the family purse strings, to his wife and mother, or he becomes a human ATM (Automated Teller Machine) that specializes in working incessantly and transferring wages to the family and nothing else, while his wife and mother take over, or he is treated as a convenient handyman and is treated as a mother, or wife and children The second is the way in which he ends up being used as a mere handmaiden to the mother-son alliance in the United States.

The second is to establish a dry and gaseous paternal authority, and to gain actual control over the family, such as the authority to raise children and manage the household finances, while superficially propping up wives and mothers as ladies first.

The second is desirable from the perspective of truly strengthening the position of Japanese men. For this to happen, Japanese men need to wake up from the effects of the pleasurable maternal anesthetic exuded by their mothers and wives and awaken to paternity as soon as possible.

(First published August 2012)

Criticize the Japanese men's lib - the way Japan's men's lib should take in the future.

Conventional Japanese men's lib has been forced to play a submissive role due to the male chauvinism, the patriarchal family system, and the monopoly of men in social positions that bring salaries in companies and government offices. It is fair to say that it has come in the form of a passive, prodded-upon form of progress.

Another thing that characterizes Japanese men's lib is the compassion to help weaker women on the basis of their superiority over women. It is a kindness backed by a "strong man's margin" that allows him to give up some of his superior position to women who should be freed from their inferior position. Surrendering professional positions to women, and helping women who are burdened with childcare and housework, were the measures that traditional men's lib has taken.

The Japanese men's lib movement is seen as having the aim of impressing people (especially women) that they are kind to women and that they have a good personality by aligning themselves with the emancipation of Japanese women, who are considered to be inferior.

However, the reason why those who promote men's lib in Japan are comfortable with this kind of male dominance is that they are ignorant of the true character of Japanese society.

In fact, traditional Japanese society has a wet feminine character. It is made up of interpersonal checks and balances and regulations, such as collectivism and a tendency to identify with one's surroundings. This feminine character is established by the dominance of women in Japanese society over men.

In addition, Japanese women play a managerial role in society, such as controlling household finances (men are merely used in the labor force), dominate child rearing and education (men are automatically kept out of the picture during this period), and have an indulgent and dependent attitude toward their children, even when they are grown up. By constantly controlling them to continue, they have built a strong "maternal society".

Those involved in Japanese men's lib have unconsciously turned away from these social facts that undermine their own "male dominance" values. The weakness of Japanese men's lib is precisely in its inability to respond to the reality of Japanese society, which is the substantial dominance of women.

It is necessary for Japanese men's lib to make a 180-degree turn from the conventional "male dominance" to one based on "female dominance". There is no such thing as a "margin of strength" anymore.

Japan's men's lib should aim to change the character of Japanese society, which has traditionally been wet and feminine, to a dry and truly masculine one, in order to stand on an equal footing with women. In order to achieve this, we should start a movement to "dry up the spirit" in order to acquire dry behavioral patterns, i.e., true individualism and liberalism, as soon as possible and for a better quality of life.

In addition, we need to realize the truth that what has traditionally been called the "family breadwinner" has in fact been merely a labor force, being used as a slave by mothers and wives, and we need to break free of this status quo as soon as possible. In order to get rid of this situation, we can, for example, promote a movement to increase the proportion of women sharing control of household finances. In addition, women should be actively involved in child-rearing, which has been monopolized by women, and make an effort to pass on their values to their children. In addition, in order to reduce the influence women have in the home, they should be actively encouraged to enter the "outside world" of the workplace. In order to reduce their influence in the home, they should be actively encouraged to enter the "outside world" of the workplace.

The biggest obstacle is the unconscious dependence that Japanese men have on women. Japanese men's lib must find a way to break away from the current tendency of Japanese men to mentally depend on their mothers and wives as the authority of "motherhood".

(First published August 1998)

Mother's son, father's daughter.

Japanese men, who are considered by Japanese feminists to be the patriarchs, are merely "mothers' sons" and less than paternalistic. They function as men and husbands, protecting women and earning money, but not so much as fathers, managing the family's finances, educating the children, or being the family's spiritual pillar.

In order for Japanese men to become paternal, to realize paternity, to become true patriarchs, they need to escape from the bosom of their mothers, which envelops and swallows them up, to be free of their mothers, to free themselves from motherhood, to break free from their "mother's son" status.

On the other hand, Western women are sub-motherly beings, unable to break free from the state of being a "father's daughter" under the strong paternal influence.

Incidentally, Japanese women are represented as their mother's daughters, while Western men are

represented as their father's sons.

(First published in June 2012)

Japanese Men = "Mother Man" (Maternal Men)

Abstract] Japanese men can be viewed as maternal men, or "mother's men," who are dominated by motherhood. This is the counterpart to Western women being viewed as paternal women ruled by paternity = "father-woman". Why is "mother and man" and "father and woman" a problem? This is because they are both, in common, socially weak beings dominated by an opposite sex that is different from them, socially incompetent beings whose natural biological characteristics have been stripped away and killed by the opposite sex.
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Japanese men are not governed by dry and paternalistic values such as independence and freedom of the individual, but rather by a greasy, sticky, wet and maternal value system that emphasizes mutual oneness, indulgence, nostalgia and belonging to a group. In short, he is a maternal male who has lost his paternity and can be called a "mother-male" (maternal male). The "mother-man" is a man who has been maternally anesthetized by his mother and has become a maternal pickle.

Western women, on the other hand, are paternal women who have lost their maternal nature, emphasizing mutual oneness and interdependence, dominated by paternal values such as individual independence, freedom, and self-assertion, and can be called "paternal females. They are paternal women who have been anesthetized by their fathers and have become pickled in paternity.

Japanese women, on the other hand, are maternal women who have retained their original maternal nature and can be called "maternal females" (maternal female).

On the other hand, Western men are paternal men who have retained their original paternal nature and can be called "paternal male" (paternal male).

Mother woman" and "father man" are normal, but "mother man" and "father woman" are a problem.

So, why are "mother and father" and "women" a problem? This is because they are both socially weak beings dominated by the opposite sex, the socially incompetent who have been killed by the opposite sex by having their biological characteristics stripped away from them.

On the other hand, mothers and fathers and sons are ideal beings who are able to demonstrate their biological characteristics as they are in the society, and they are socially strong. In short, "Mother and Woman" can reign as major rulers in an agrarian society, which requires a maternal attitude based on mutual unity and cooperation, while "Father and Man" can reign as major rulers in a nomadic/pastoralist society, which requires a paternalistic attitude based on individual independence.

On the other hand, the "mother and son" and the "father and daughter" are content to be minor rulers in a maternal agrarian society and a paternalistic nomadic/pastoralist society, respectively.

Japan, like the rice farming society, is a matriarchal society, in which men are "mother and man" and women are "mother and woman", and women are more powerful than men.

As "mother and man," Japanese men grow up with a strong sense of unity with their mothers, and in the process, their mothers inhibit the development of paternity that they are supposed to have, leaving them mentally dependent on their mothers as they grow into adulthood. In this regard, the "mother-man" is deeply related to the concept of the mother-complex, which reveals the problem of men who are unable to break free of their mother's sonship forever. (Likewise, Western women = "father-women" are psychologically dependent on their fathers and cannot escape from the position of the father's daughter, which is related to the father complex.

The "mother-man" = Japanese men demand to be maternally included in a company or other group they belong to. The reality is that Japanese companies and government offices are surrounded by a maternal atmosphere that emphasizes a sense of mutual unity and belonging, despite the fact that their main constituents are men.

He is a "big kid" who, when he returns home, is psychologically dependent on his wife, the "mother woman", as a substitute for his mother. In addition, he has no place in the home and is a marginalized figure, as the main functions of the family, such as managing the household finances

and educating the children, are monopolized by his wife, the "mother and wife", and he has no place in the home.

He is unable to have any psychological influence over the child in the home, and the child is again attached to the "mother" and is repeatedly stunted in his paternal development.

In order for Japanese men, who are "mother and son", to break free of their position of social weakness, they should be able to become "father and son" with a normal development of paternity, like Western men, but if they do so, they will be in conflict with the old traditions of rice farming and agrarian society, which will cause social confusion, and the problem is I can tell you it's not so easy.

(First published August 2006)

Japanese men's society is, in effect, a women's society.

Japanese male society is practically a woman's society.

Japanese men, under the strong influence of their mothers, are as wet, finicky and insidious as women.

For example, they are very jealous of their colleague's promotion and try to drag their colleague down by insidious means. In short, they are unable to separate themselves from others.

This is in stark contrast to Western society, which is very paternalistic and is filled with a bleak and dry atmosphere, where they are able to separate themselves from each other and others from each other in a cold-hearted manner.

(First published October 2011)

Why don't Japanese men do housework?

In recent years, more and more Japanese men and women are working together in households. It is said that Japanese men rarely help with household chores at home, such as cooking and washing clothes, and instead they go straight to work.

Then, why do Japanese men rarely do housework?

I think the answer lies in fact in the Japanese women's side. In this case, the women are the mothers of men and the wives of housewives.

Traditionally in Japan, male mothers have not directly controlled the social career of their sons, but rather they have indirectly controlled the Japanese society from within, by making their sons get good grades at school and in the workplace, promoting them and making themselves the managers of their sons, so that their sons became great in the society. There is.

Thus, in order to help her son achieve good grades at school and work, and to keep him on the path to promotion, his mother tries to do all the household chores at home that would interfere with his schoolwork and work, instead of letting him study and work. The son, too, has become accustomed to this attitude of his mother and has come to believe that he only needs to study and work, and that his mother or wife will do everything else for him.

This is the main reason why men, or sons of mothers, don't do any housework in Japan except study and work. The cause is the attitude of male mothers who try to get their sons up the social ladder as efficiently as possible.

This attitude of the male mother is passed on to the male (housewife) wife. The wife hopes that the man will rise in society, get promoted, and become a great person, and as a result, her own treatment of the man in society will improve, for example, by being called "the president's wife," and as the man rises in the world, his income will increase and she will be able to make a better life for herself as well.

So, the wife shows the man that she will take care of all the household chores outside of work so that he can focus on his work at work and not have to worry about anything else. This makes men think that they don't need to do any housework, that they just need to work.

It is said that young Japanese women are not doing much housework these days. This can be attributed to the fact that mothers of their daughters are allowing their daughters to concentrate on their studies and work while they do all the housework on their own behalf. The reason for this is related to the introduction of the Equal Employment Opportunity Law, which has led to the creation of the "direct control of society by women," a way for women to move up the ladder as much as men if they work as hard as they do in the workplace.

Until now, daughters have been trying to get ahead by marrying into a man's family and instead of doing all the household chores, they have been trying to get ahead by allowing him (their husbands and sons) to focus on their work at the workplace, and by constantly beating his (their) ass. In other words, she was indirectly working her way up the social ladder via her husband and son (indirect promotion). However, now that they have been given the opportunity to directly work their way up the ladder, the fact that it is now unfair for women to do all the housework (and not men) as they have been doing up until now is causing them to raise their voices in discontent.

What can be done to solve this problem? The first priority is to reduce the number of women who try to "indirectly dominate" society (through men) by using men as "pawns for self-fulfillment," so to speak, by beating their asses to get ahead. The reason why men study and work all the time and don't do housework is because their attitude is the root cause of the problem.

In that regard, the real enemies of those women who accuse men of not doing housework are not men but their mothers and stay-at-home wives (who do all the housework on behalf of men in order to push them to their limits as "pawns for self-fulfillment"). As long as there are fewer of these women, the sense of injustice felt by work-oriented women (against men) in the workplace will not disappear.

The bottom line is that they need to be redirected to become great in society directly by themselves, not through men. In particular, male mothers and housewife-oriented wives need to be encouraged to become self-actualized by themselves and not by men.

In order to do so, it is necessary to provide these women with the skills necessary to complete their work at the workplace, in addition to their domestic duties. The bottom line is to give them "job training".

The problem here is that these women have not acquired much vocational ability outside of housework. One possible solution is the professionalization of housework itself. In short, housekeeping should be completely outsourced to households, with a significant increase in the number of housekeeping jobs outsourced to other companies. These "professional housekeepers" would be hired to perform these tasks. In other words, outsourced workers will take care of the cooking and laundry, and these women will do the work of these outsourced workers.

They are not working as housekeepers, but rather, in the case of cooking, they prepare and deliver the meals at a large outside catering company center. In the case of laundry, the laundry is picked up and delivered to each household, and then laundered intensively at a factory, just as in the conventional dry cleaning business, and then delivered to each household. The main duties of the company would be performed by women who were accustomed to doing the work. They could then concentrate on their own work in the workplace (as well as that of their male colleagues) and compete for promotion and advancement in the company.

As a result, the traditional argument that "men do not do housework, so it is unfair to women, who are unilaterally burdened with housework," no longer holds true. The bottom line is that both men and women should be able to outsource conventional household chores to cooking and laundry companies so that both men and women do not have to do household chores (outside of work).

The same is true for child rearing. By proactively outsourcing time-consuming tasks to nursery schools and kindergartens, we can reduce the workload that has tended to fall on women in the past and allow women to focus on their work at work.

Men will have no reason to blame themselves for not doing housework or childcare and concentrate on their work at the workplace as they have done in the past. However, the value of "women are the family" would have to be abandoned.

Alternatively, men will be freed from the pressure of women (mothers and housewife-oriented wives) to play the role of "pawns for self-realization," and they will be freed from the mental pressure of mothers and wives' expectations (for men's own social advancement), and can live more freely and mentally relaxed. It can be said to have the advantage of being able to do so.

(First published October 2005)

Japanese men who tend to be workaholics and company men

Why do Japanese men tend to be workaholics and company men?
Japanese men have a tendency to devote themselves to work and sacrifice their family life.
Why is this?
(1) Because they are controlled by their mothers to devote themselves to work. He is a tool for his mother's self-realization, a manipulative robot.
(2) When a man marries, his wife takes over the core of the family's functions such as household

management and child-rearing. As a result of wives taking over all the important central functions, husbands are left with only their wages to pay into the home. He believes that if he does not devote himself solely to that, he will lose his own raison d'etre.

(3) The reason for this is that he will be left out of the fold by his wife and children in the home. The mother and child are so closely coalesced together to form a mother-child alliance, a capsule, from which the father is excluded, that the husband, even when he is inside the house, is treated as an interloper or is used as a convenient provider of domestic labor. Then they want to spend time outside the house, to escape from the house, to work at the government office or in the office, and to be free from the control of their wives.

The following are the ways to break the current situation

(1) Men themselves need to be free from their mothers' interference and control.

(2) Men and their wives need to strengthen their influence in marriage so that they can share fairly with their wives the central functions of the family, such as household management and child rearing, on a 50-50 basis.

(3) The psychological bond between father and child needs to be strengthened so that it is no less than that between mother and child.

(First published January 2012)

Breaking away from the "cormorant society

An agrarian society like Japan is a cormorant society, in which the dominant woman controls production over the inferior man. Men are the cormorants who fetch the fish (wages), while women are the cormorants (men). Women, on the other hand, force the male cormorants (men) to work for their wages by driving them from their boats (homes) to their fishing grounds (workplaces), and then forcibly removing the fish (wages) from the male cormorants (by taking their entire paychecks). He performs the role of the cormorant, taking it up and bringing it under his control. The cormorant (male) is, in effect, a subordinate laborer who is unilaterally scraped under the cormorant (female).

Men's liberation in agrarian societies = real male emancipation, it is thought, lies in the recovery of the dry way of life, such as individualism, autonomy and independence orientation, and non-human (mecha) orientation, which men originally had innately, but lost in the process of adapting to a wet society.

If they are unable to fulfill the above, they end up as low-class workers who are only used by women to do housework and raise children.

Participation in childcare is also contingent on ensuring that the next generation of children have a place to inject their innate dry behavioral patterns into the workforce.

Opening up the workplace to women will reduce the authority traditionally occupied by Japanese women in the home (women will be so busy with outside work that they will have less time for domestic management).) This is an opportunity for Japanese men, who have traditionally been overshadowed in the household, to take the lead in managing the household on an equal footing with women. Therefore, in order to break away from the "cormorant society," men would have the advantage of being more tolerant of women's "social advancement.

(First published August 1999)

About Male Gender Studies in Japan

In current Japanese sociology and women's studies, there are not a few male gender scholars as well as female scholars and activists who join with female scholars and activists in calling for the elimination of discrimination against women and the expansion of women's power in Japanese society.

To put it bluntly, they completely misunderstand the status quo of Japanese society as a mother-dominated society and misunderstand it as a society where women are in a bad position.

These male scholars are oblivious to the poor position of their male counterparts in Japanese society and try to treat women, whom they see as the stronger and more superior members of society, with compassion for their inferiority.

Deep down in their hearts, they are too proud to admit that men are weaker than women, and in this regard, they are strongly imbued with the male chauvinism that they outwardly deny. By loudly calling for the elimination of discrimination against women, they think they have reaffirmed the

weakness of women in Japanese society and have been satisfied with their pride.

These male scholars are ridiculous and deserve a good deal of ridicule for their failure to correctly grasp the reality of Japanese society where women, such as mother-in-law and mother-in-law, hold the power and continue to dismiss it as a society where women are weak, without realizing it.

What is interesting is why we have a succession of scholars like them who fail to grasp the reality of Japanese society.

These male scholars are basically following the traditional role of Japanese scholars (especially those who are in the service of the emperor), which has not changed since the Meiji era, to digest, absorb, and refine advanced Western theories, to introduce and apply them to Japanese society.

They themselves do not have the power to create their own correct theories. They see the West as the supply base of "correct" and "correct" theories, and they introduce Western theories such as feminism and gender theory without thinking about it, based on the scheme of "West = Teacher".

They see it as a kind of overriding act of authority to overcome the role of the West as a teacher, and they are dragged down by their fellow scholars for putting forward their own theories away from Western theories.

They see Western theories as the "right answer" or "authoritative and correct theories" and become obsessed with understanding, memorizing, improving, introducing and applying them to Japanese society.

This is a natural and unquestionable path for those who have been educated to seek the existing "right" answers quickly and easily in preparation for the traditional university and graduate school entrance exams that are the gateway to becoming a scholar.

When the social realities of society differ greatly, as in the case of gender theory, where the social forces of women differ greatly between Japan and the West, the act of directly importing Western theories into Japanese society should be considered to be "valid only under certain conditions, and under those conditions, the Western theories should be applied to the Japanese society. It is the same as "introducing chemical and other chemicals used in the United States and Canada to a site with conditions different in nature from those used in the United States and Canada, without recognizing the difference in nature and conditions", which is a dangerous act of suicide. With little recognition of this danger, they introduce Western theories into Japan in a desperate attempt to become the leading proponent of spreading Western "correct" theories in Japan and to gain respect.

They are happy if they are able to spread the advanced Western theories, which they were the first to notice and sympathize with, into Japanese society as the leading experts of those theories, and thereby increase their own prestige.

To them, the current state of Japanese society is, quite frankly, unimportant. They grasp the status quo of Japanese society by bending it to fit the Western theories they are trying to introduce.

The same is true of gender theory, where they pervert Japanese society to fit the Western gender and feminist theories they try to introduce, in order to "rightly" pervert the Japanese society where mother-in-law and mother-in-law are the major forces in society.

Western gender theory is based on the premise that women are weak, and they think that if they consider women as weak in Japanese society, they can import it directly to Japan and be the first and most advanced introducer of the theory to Japan, which would be very convenient for them.

Therefore, they half-unconsciously think of Japanese women as socially weak in accordance with the "right" and "correct" Western theories they introduce.

And they exclusively seek to gather evidence of the weakness of Japanese women. In doing so, they focus on the superficially male dominance of Japanese society over women, such as the male-dominated, female-dominated society. Since this male-dominated, misogyny is a phenomenon consistent with the Western theory they are trying to introduce, they look at it and say, "After all, the Western theory they are trying to introduce is correct. We will introduce this advanced theory, become enlightened people in Japanese society, and attract the attention of everyone by being at the forefront of social reform. And to fall into self-absorption.

In this way, they deliberately or half-heartedly ignore the evidence of women's strength over men in Japanese society.

The evidence for this is that the articles and books they write show that Japanese society is a maternal society with strong mother-child bonds and collusion, in which the mother dominates the society in a way that the child is driven by the mother's will, or that the Japanese national character is often passive, with a strong feminine atmosphere that emphasizes mutual harmony and unity, and that women are predominantly The aspects of Japanese society dominated by women are rarely mentioned, such as the fact that the wife or mother-in-law (the husband's mother), not the husband, holds the purse strings in the family, or that the bond between the man and the children in the family is so weak that women have the sole authority to educate the children.

They do not realize that Japanese women (wives and daughters-to-be) really want to criticize their mother-in-law, but they are unable to do so, so they criticize men in search of a psychological outlet. The forceful and mechanical direct importation of these Western theories into Japanese society and the ignoring of the contradictions involved in the importation of these theories is in itself an act of viewing the Western theory as an authoritative and correct answer, psychologically uniting with it, making it an object of faith, thinking that it is okay to follow this theory, becoming a sympathizer of the theory, relying on the theory, and psychologically It is based on a feminine attitude of trying to depend on and spoil oneself, and is a sign of being dominated by motherhood. Moreover, the people who try to import the theory directly from Japan are psychologically contradictory and twisted, as they are unaware of this, and they are still holding to the Western theory, which is contradictory even to themselves.

They also think they have become reformers or changed themselves by taking on the Western theory, because their own proclivities are passive and they are unable to change or create a new axis. They think that they have become a reformer, that they have changed, and that they are trying to promote themselves as reformers.

(First published November 2007)

Conservative Japanese men's 'spirit behind'

Japanese men in general are conservative, regressive and dislike adventure.

This is evident, for example, in their choice of employment after graduation from school, where they prefer stable, prestigious government offices and large corporations over unpredictable ventures in the future.

While men are supposed to be good at disrupting and transforming the existing order and breaking new, original ground, Japanese men are taking the opposite course and don't seem to have any particular qualms about it.

Some say that Japanese men are creating new products in research and development at large Japanese companies that are not available elsewhere. It would be more accurate to say. In a state of oligopoly where there are no rivals, they, like government officials, will choose to live by existing precedents instead of trying new things.

Why do Japanese men choose to live in such a conservative, precedent and customary way?

In fact, there is a spirit behind these Japanese men that encourages them to live this way of life. It is Japanese women, be they mothers or wives of stay-at-home moms.

Women are generally self-protective, security-conscious, regressive, financially secure, and inclined to live within the confines of the existing order rather than try and fail at new things.

They demand that men give top priority to ensuring such self-preservation, security and economic stability. Japanese men, on the other hand, are psychologically dependent on their mothers and wives because they have grown up with a strong sense of mother-child unity, and are therefore psychologically incapable of opposing such demands. In fact, he has unconsciously come to believe that such a lifestyle is desirable for him.

Japanese men have been unknowingly and deeply infected with the inherently feminine value system that it is better to work for an already established and powerful central government agency or large corporation, and then rise through the ranks to become financially stable and affluent, and so they have become the most challenging men in the world, subverting the existing order and authority to establish a new order. In other words, Japanese men are avoiding a feminine way of life. This conservatism of Japanese men is, in the end, due to the dominance of Japanese men over feminine values. In other words, it is a reflection of the strength of Japanese women's social influence.

This feminine conservatism must be overcome if Japanese men are to regain their true masculinity. The question for Japanese men is whether they will adapt to the existing order and authority and live within it, as their mothers and wives wish, or whether they will destroy the existing order and move in the direction of the true nature of men, which is to break new ground.

(First published March 2008)

Japanese Men in My Mother's Palm

The image of Japanese men is that of the mother as an immature, selfish, armchair, selfish boy playing in the palm of a Japanese woman's hand.

In short, Japanese men remain within the range and influence of their mothers, and are unable to get out of their mothers' range.

This is because they want to be in their mother's bosom, to be protected, to be held, to be pampered, and so on. The company organization to which they belong has become a substitute for their mother. Children, like sons, are the most important person for mothers and are easily treated with great care. Therefore, Japanese men tend to think they are the most important and cute while being treated by their mothers in this way, and they tend to become narcissists who put self-preservation first, just like women.

(First published July 2010)

Japanese Men Afraid to Rebel Against Their Mother

It suggests to Japanese men that they should break their lukewarm unity with their mothers, break away from their own mother's control and become independent.

In reality, however, it is my understanding that few Japanese men would listen to such suggestions. One reason is that Japanese men are so immersed in a lukewarm, comfortable feeling of togetherness and sympathy with their mothers that it is difficult for them to break away from it on their own. Why should they bother to get out of it and expose themselves to the cold wind when they are so comfortable with their mothers? This is a rejection of the idea.

The other reason is that the above suggestion to break free from the mother's control is an act of rebellion, an act of pulling a bow against the mother who has been kind and nurtured by us. It is not psychologically possible for them to bow to their "kind mother" or "benefactor".

Japanese men's refusal to rebel against their mothers is a reflection of the strong sense of unity and sympathy between mother and child, and the strong existence of the mother-child alliance in Japan, which regards mother and child as a single capsule.

In order for Japanese men to be freed from motherhood, it is necessary to destroy the sense of mother-child unity and mother-child adhesion, but this is currently prevented by the fact that the men themselves are comfortably immersed in the strong sense of mother-child unity created by their mothers.

(First published May 2009)

Japanese men not speaking out against female domination

Why do Japanese men not speak out against female domination?

(1) Because they are satisfied with the traditional male chauvinism where men are built up and prioritized by women and the weak are given priority.

(2) Because they don't want to admit that they are dominated by women because it destroys their pride that they and men are strong.

(3) Because he feels comfortable being dominated by his mother. (3) Because they are satisfied with the comfortable oneness with their mother and do not want to leave.

(4) They have been unintentionally inspired, persuaded, and consumed by the chorus of "Japan is a man's society" by women for the purpose of avoiding the responsibility of domination and satisfying their sense of victimhood.

(5) The reason is that he does not want to be offended or disliked by the woman he is sexually attracted to (wife or lover).

(First published January 2012)

The Winning Men of Japanese society are actually losers.

Are the so-called winners in Japanese society, those men who have achieved the highest levels of income and status, really winners?

In order to win in Japanese society, it is necessary to fit in and adapt to the Japanese village society in a certain way. The problem with this is that the wet Japanese village society is feminine in nature (with its emphasis on the group, mutuality, and harmony) and is effectively under the control of the mother.

In other words, to succeed in Japanese society, you have to think like a woman or mother. You have to be a woman to be successful.

The life of a successful man in Japanese society is often not the life of the man himself, but the life of his mother. In fact, the life of the mother may be driven by her own will, even though it appears to be driven by her own will. The system of Japanese society is a system for the mother.
In short, in order to succeed in Japanese society, one must abandon one's masculinity (independence and freedom of the individual…), become a feminist, and follow one's mother's instructions.
In contrast, women, in feminine Japanese society, are winners just by existing.
(First published June 2009)

Traditional rice farming is the cause of the weakening of the Japanese male population.

Traditional rice farming has been a major factor in the weakening of the male population in Japan due to the social dominance of mother and mother-in-law.

Rice farming requires settlement in one place, strong interdependence on each other for agricultural irrigation and other purposes, and collective collective collective work. In this respect, the dry and gaseous behavioral patterns favoring men, such as the free movement of members from one place to another, and working at an independent pace on the basis of individualism, are all restricted, and there is a strong tendency for the men to work together with the other settled members of the community in a wet and dry manner, with constant harmonization, synchronization and cooperation with other settled members of the community, and the development of a sense of unity on the basis of collectivism. The people engaged in rice farming have no choice but to adopt a mode of behavior that favors women, which is liquid and molecular in nature.

In order to strengthen the position of men in this regard, it is necessary to break away from traditional rice farming. One way is to introduce pastoral and nomadic farming as it is, which is promising in places like Hokkaido. The second is to introduce a new type of large-scale, automated rice farming, which is based on a nomadic/pastoralist perspective, as was done in California, and which should be practiced in our state.
(First published August 2011)

Realizing a Truly Gender-Equal Society

In realizing a truly gender-equal society, we should aim for a 50:50 ratio where men and women are equal in their participation at home and at work. The aim should be to eliminate a male-only society and a female-only society and to achieve gender mixing.
The Japanese workplace has become a male-dominated society with a large number of men and an imbalance in the ratio of men and women. This is due to the fact that the mothers of working males control their sons = men and use the workplace as a place to compete with each other as a tool for self-realization all together. Alternatively, it is because the wives of men do not want to leave their cushy housewife position, where they do not have to do the labor of earning money themselves. In short, wives have tried to be a deprived, parasitic, non-working leisured class that forces their husbands to work and then takes a share of their wages, an attitude that has led to the eviction of wives from the workplace and the overflow of men in the workplace.
However, the wages of Japanese men have been steadily declining as China and other countries have become more prosperous, and as a result, wives have been forced to go to work. This is a desirable trend for the co-marriage of men and women in earned labor.
On the other hand, the Japanese family has become a woman's society led by mothers and wives. Important family responsibilities, such as household management and child education, are concentrated in the hands of women, and Japanese men are marginalized. From now on, it is necessary to realize gender equality in the family and to divide such authority among men. Fortunately, with the ongoing recession in the Japanese economy, men have less time to work and more time to devote to the home. Men should take advantage of this opportunity to actively participate in the household, taking away half of the household financial management and child-rearing responsibilities that are reserved for women.
(First published February 2012)

Achieving gender equality in child rearing

A female parent taking responsibility for raising a girl and a male parent taking responsibility for raising a boy is an effective way to achieve gender equality in child rearing that is not biased towards the traditional single female parent. At the same time, this would avoid the domination of the child by the gender in charge of child rearing, i.e., the unilateralization of the child's own gender. When a female parent raises a child with a sticky parenting style, not only the girl but also the boy will be dyed in the color of the woman.
(First published January 2012)

The Real Reason for the Preference for Boys in Japan, China and Korea

In Japan, China and South Korea, male children are privileged and given priority, while female children are given the cold shoulder. The mother is the ruler of the child (and the father is the outcast) and the society is dominated by women. The situation is not good for women, even though women dominate the society. The mother-in-law of the son-in-law has a more pompous attitude than the mother-in-law. The same child is discriminated against by both sexes. The mother herself discriminates against the girls. This is equivalent to discriminating against themselves. Why is the male child privileged because of the family representation function of men? Men need to be at the forefront of the family when the need arises, and they need to be prepared to be the public face and representative of the family on a daily basis. To make them realize that they are representatives, the people around them deliberately pretend to respect them. Girls hide themselves in the safety of the inner sanctum and avoid taking the brunt of the battle. They deliberately favor and lift up men in order to make them take the brunt of the arrows. It is Western culture that pulls women, who should be protected in the back, to the brunt of the arrows as much as men, to the disadvantage of women.
(First published August 2011)

The contradictory feelings men have for women.

Men are sexually attracted to women. Feeling attracted to them. Or they feel that they have superior talents that they, as men, do not have.
On the other hand, as a man, he wants to act dry, but is forced to be wet by women, he positions himself as an oppressor and antagonist and tries to suppress their power. Western men have succeeded in suppressing these forces, and Japanese men have failed to do so.

(First published June 2012)

Western Mass Culture and Japan

Masculism is an ideology and movement that aims to eliminate sexism and discrimination against men, and is mainly prevalent in the West. It claims that only men are unfairly disadvantaged in society, such as military service.
This is a position that points to the problems of men in male-dominated and patriarchal societies. It is exclusively focused on the fact that men are inferior to women as a biological and reproductive resource.
Females are restricted to a shorter fishing season than males, as seen in the crab fishery. Since catching a lot of females is directly related to the phenomenon of biological populations, females are not caught for the sake of resource conservation.
In the same way, females are also considered a valuable reproductive resource for humans.
The problem is the disadvantage of having to protect women at the cost of their own lives, or having to give priority to their survival in wars and water shortages, to the detriment of having to go to their deaths.
In response to this kind of mass culture in the West, it is necessary to promote the existence of a country and society where women and motherhood are strong, where men cannot take the lead in society, as is the case in Japan.
In Europe and the United States, it is not well known that there are societies like Japan where men

do not have the right to take the lead in the society.
I believe that the future of masculism will not be in the West as it has been in the past, but in a maternalistic society like Japan, where paternalism is weak and unreliable.
(First published November 2011)

How do you distinguish between a truly dominant man and a man who is being erected by the women around him?

How can we distinguish between a truly dominant man and a man who is being erected by the women around him?

That can be determined by whether the man himself is dry or wet in the actions he is taking. If it is dry, the man is able to exercise independent control. If it is wet, the man is dominating thanks to the woman standing up for him, when in reality, the woman is in control.

(First published October 2013)

Couples, a measure of the strength of power of men and women

A measure of the strength of power between a couple, male and female, is.

(1) Measure how much power either one of them has over the management of the household budget. Ask which of the couple is the primary custodian of the household budget.

(2) Measure how much monopoly power either of them has over their children's education. Ask which of them primarily attends school parents' meetings.

(First published October 2013)

2.

Can the Japanese family be described as "patriarchal"?

1.

It is no exaggeration to say that whoever controls the power at the blood level controls the society. A blood-related society is specifically a family, and the family is the place where that life is lived. The family is the place where life is lived and the family is the place where the real power is exercised.

The "patriarchal" system is one in which the father is in control of the power in the family. (To hold real power in the family.) It refers to the fact that this state of affairs has become so prevalent in the society concerned that it has become half institutionalized in the society as a whole.

The traditional theory of patriarchy was a universalist theory, which held that women were weak and under the control of men everywhere in the world. This view has been mechanically accepted in

Japan as well, and Japan has been regarded as a typical patriarchal society.

In the following, I will categorize the types of power exercised in the family and examine whether or not Japanese men and women can be considered "patriarchal" after identifying which type of power is held by which gender in the Japanese family.

2.
Domestic power can be divided into economic aspects and psychological and cultural aspects. In this section, we will first look at the economic aspect.
2-1.
There are two possible explanations. In other words, there are two possible explanations: A. The income origin theory and B. The management origin theory.

A. The income origin theory and B. The management origin theory.

This is the idea that those who bring in income have more say in the matter.

In other words, "I've earned it, I've earned it. (I'm the breadwinner in the family.) People should be grateful for me. That is to say. That I'm bringing in income. That you support your family with income. It's a way to wield power on that basis. In Japan, the husband's (father's) side is considered to be the most common example of this.

B. The husband's (father's) side is considered to be more likely to apply here in Japan.

The idea is that the person who controls the flow of money in the household has more say in how the money is spent.

In other words, it refers to the wielding of power on the basis that the wife is in control of the management of the entire household budget, for example, "If you complain (if you disobey me), I won't give you an allowance. In Japan, it is thought that the wife's (or mother's) side is more likely to fall into this category.

In Europe and the United States, husbands (fathers) can be easily called patriarchs because husbands are often in control of both the A. income and B. management of the family. In Japan, however, wives (mothers) are responsible for the management of B. and C.

In other words, in Japan, all the income earned by the husband goes directly to the wife. It is appropriate to say that not only the expenditures but also the income is managed by the wife, not by the husband. In most cases, wives are responsible for not only living expenses but also for managing the entire family's assets, such as deposits, and in this sense, the power wielded by wives is considered to be significant. In fact, wives are often referred to as "my family's Minister of Finance". The Ministry of Finance is considered to have the most concentrated power in Japan's governmental organizations, and from this point of view, it can be assumed that the family's power as "administrators" is concentrated in the wife.

In the theory of the origin of income, no matter how much money the husband (father) earns, if he cannot control how much money goes in and out of the household, he does not have much power in the real economy, and in the end, he is forced to work under his wife's (mother's) control, and his wife (mother) does not take his salary without taking anything from him. It could be said that the wife is merely a worker (like a servant) who gives away her income to the In other words, the wife takes the income from the husband who has worked and puts it under her control, while the husband, in the "cormorant", is told by the owner (wife and mother) to fetch the fish (wages), and when he returns to the boat, the fish is forced out by the owner to spit it out. (The fish (wages) must become the owner's (wife, mother).) In this regard, it could be said that the husband is merely a "cormorant". As the mainstay of the family, he may be respected to a certain extent by the members of the family, but he may be more colored as a kind of "honorary" position.

On a related note, some argue that the fact that assets are often held in the name of the husband (father) in Japanese households is evidence of the high power of men (husbands and fathers) and the low status of women in the Japanese family. However, as noted above, in Japanese households, men

are often deprived of the authority to manage assets (i.e., the authority to manage household finances, or the so-called "wallet") by women. Who has more power, the nominal holder of assets (men) who does not have control over their assets (men) or the de facto holder of assets (women) who controls the flow of assets in and out of their wallets, is more likely to be the de facto holder of the wallets. In this case, too, men are only superficially respected and remain in "honorary" positions with no real authority lost.

Land and other property is titled to the husband (male). The actual management of the deeds, books, etc. The husband is the one who actually manages the assets. It is the woman who does that.

In Japan, the word "mother" is used as a surrogate for "mother," but there is a theory that the root of the word means a person who holds a bag containing the family's wealth.
If this etymology is correct, it was a woman, not a man, who managed the family fortune, and if the person who had the authority to use or not use the fortune was of a higher rank than the person who did not have the authority to use or not use the fortune, the woman's position was originally higher than the man's.

In Japan, women are probably responsible for the overall management of the family's assets, such as setting up a bank account in their husband's name. To put a face on the husband (as a representative of the family) by using his name, even if superficially, in his name. (Don't ruin the face.) However, women (wives) have a firm grip on the actual authority to manage their assets and do not want to put it in the hands of men (husbands).

Japanese women feminists are so focused on victimhood that they are not aware of how much power they wield in their family life.

In any case, in the West, the husband (father) has the sole responsibility for taking in and out of the family's assets (wallet), while the wife (mother), who receives the necessary amount of money for household chores, is just a "domestic worker (housekeeper)," and her status in the family is low, so it is obvious and understandable why people would want to accuse the "patriarchal" system. Easy. By contrast, in Japan, wives (including mothers and mother-in-law) have more control over their wallets than men. In contrast, since wives (including mothers and mother-in-law) hold more of the purse than men, their status is not that of a mere domestic worker, but rather that of a "domestic manager" or "life manager" who controls the lives of other family members above them.

Isn't it unfair to turn a blind eye to the real economic power that women in Japan possess and attack the nominal power that men have by describing it as the "patriarchal" system (or is it an expression of a desire to have both real and nominal power)?

In Japan, women hold the family purse strings. (That is, they are in charge of the property.) It is estimated that they account for at least 60-70% of households nationwide. The fact that the household budget supplement comes with women's magazines (like Housewives of America) rather than men's magazines can be seen as an indication of this.

Wives seize the financial spending authority of the household. The husband himself has no authority to control his own hard-earned wages. He is merely a payroll transfer machine in the house. (That he is merely a payroll transfer machine.) He used to give his paycheck bag directly to his wife. Today his salary goes straight to his wife, who holds the bankbook in a bank transfer. The wages he has earned do not remain with him, they all go straight to his wife and are not at his disposal. He is alienated from the wages he has earned.

Why do Japanese men give their wives all the money they need, even the bare essentials (the money they spend on things that are not part of the family)? It's not surprising that Japanese men tend to give their wives the money they need, even the money they spend on things unrelated to the family, and then receive it in the form of an allowance. What's more, wives have the final say over the amount of their husbands' own pocket money, while husbands themselves are alienated from it. Husbands are not able to make decisions for themselves (i.e., they hand over control of their decisions to their wives). This is because husbands are not able to make decisions for themselves. Do Japanese men (husbands) go out of their way to weaken their position? There is a phenomenon of alienation from the wages one has worked so hard to earn. ("Alienation from one's own wages.")

(When and how did the Japanese practice of husbands handing over their entire wages to their wives come into being? One way to think about this is the difference between nomadic and agrarian societies. Geography and cultural anthropology suggest that nomadic societies are more suited to men, whereas agricultural societies were initiated by women and are better suited to women. Rice farming, an environmental adaptation (e.g., food security) that is more suited to women.

Even though women are in charge of spending (spending money, etc.) decisions (budgeting) at home, it does not mean that men are not capable of budgeting (in Japan's Ministry of Finance, it is mainly men who do the budgeting). But at home, they have lost power struggles in the past (I don't know when). However, in the family, the power struggle in the past (I don't know when) has been lost, and as a result, it has always belonged to women.

2-2.

(1) Psychological dependence of the husband on his wife/mother (mother-in-law)

In Japan, it is said that husbands tend to be psychologically dependent on their wives as their mothers. When their mother-in-law is alive, they tend to spoil their mother, and after her death, they tend to spoil their wives. Some people seem to regard this phenomenon as a cultural phenomenon and call it "mother-chan culture". Some housewives say that they have an extra child now that they are married.

It is believed that the "daughter-in-law problem" that often occurs in Japanese families is caused by the strong bond between the husband (son) and mother-in-law (mother-in-law), which competes with the bond between the husband and the wife. This can be seen as evidence of the dominance of motherhood in Japanese society. If the husband is a true patriarch, he should be able to stand above his wife and mother-in-law and immediately resolve their conflicts, but in reality, Japanese husbands are often pushed around by both the wife and the mother-in-law and can only take a halfway decisive attitude toward them. Also, it's potentially a mother complex (I'm not in over my head with my own mother).

I doubt that a man (husband) who is psychologically dependent on a woman (wife, mother) and is not up to his ego is really a patriarch in the true sense of the word.

(2) Absence of the husband in the family

In Japanese families, especially in salaried families, it is said that husbands are often workaholics and do not pay much attention to their families. As a result, husbands are often overshadowed in the home and, in turn, alienated from other family members. This may be due to the fact that their own fathers were not in the home and therefore could not learn to observe their own fathers as family members. It is thought that husbands are socially engineered in advance not to be interested in the home, child rearing, etc. -> to be voluntarily alienated from the home, so that the automatic seizure of economic and educational authority by the wife in the home continues to occur in the family for generations.

It is unlikely that those who are absent from the home will seize power in the psychological aspects of the family. After all, Japanese men (husbands) cannot wield power unless they are artificially established by their wives, for example, by their fathers.

(3) Concentration of authority for the education of children in the hands of women

In Japanese households, the mother (female) is seen as the sole provider of child-rearing services, which is a higher percentage than in the West. In this respect, Japanese men have been voluntarily excluded from the authority to educate their own children. It is a great perk for those who raise children to help them become more like themselves, to get them to listen to themselves, and to pass on their values to them. In Japan, these perks are concentrated in the hands of women, while men have lost the right to raise their own children because of the value system that separates men from the family, which says that men should not be pushed around by the family and should concentrate on earning a wage. As a result, it seems that mothers (women), not fathers, are increasingly

responsible for the actual leadership of the children in the family.

As the administrator of the children, the wife (woman) takes real authority over the educational aspects of the children. The wife (woman) puts pressure on her husband to work better as a wage provider (e.g., she says, "I heard that your husband became a section chief next to Mr. 00, and I want you to work hard to become one, too."), and the wife (man) puts pressure on her husband to work better as a wage provider.), her husband (a man) told her to keep her children away from him unconsciously. (I'm being proprietary.) As a result, the husband (man) has what could be called alienation from his children. (To be deprived of authority over the education of the child. He is treated by his children as useless and a piece of trash.

It is difficult to see how Japanese men, who are so removed from their families and their own children, can easily become "patriarchs" in their homes, able to lead their own children as they see fit. It is difficult to believe that Japanese men, who are separated from their male counterparts, can easily become the "patriarch" of the family, able to lead their children as they wish.

The strong sense of unity and bond between the child and the mother (compared to the West) and, on the flip side, the weak bond between the child and the father, also makes the father far removed from being the center of the family for the child. (Rather, the mother is more central to the family.)

After all, psychologically and culturally, in Japan, men (husbands) are dependent on and overshadowed by women (wives) in the home, which would make the conventional Japanese feminist argument that Japan is a patriarchal society far more questionable, wouldn't it?

3.

One practice that is confusingly similar to patriarchy is that of male chauvinism and marital status.

3-1.

It is considered to be the opposite of "ladies first" in the West, where men are respected more than women and women are subjugated to men.
Traditionally, in Japan, the concept of male-dominated feminism has been used by feminists as a symbol of women's low status compared to men.

If Japan's interpretation of feminism is correct in opposing male chauvinism in Japan and launching a women's liberation movement, then a men's liberation movement should be launched in the ladies-first West. (In the practice of ladies first, women are respected more than men, men submit to women.)

Ladies first, to give a familiar example, refers to the act of a man opening a car door ahead of time for a woman, for example, or pulling a woman's chair for her to sit in a restaurant. In this case, on the face of it, the relationship between a man and a woman appears to be that of a queen and a squire. (The woman is domineering and the man is indulging in a subordinate role.)

Yet, the women's lib movement for women's liberation has begun in the ladies-first West.

The same thing can be applied to male-dominated women, which indicates that women are only apparently subordinate to men, and that women are stronger than men in terms of power, so women are not necessarily weak.

The traditional Japanese feminist view is that this is a more serious problem for women than the Western "ladies-first" approach, because it implies that women are both apparently and practically subordinate to men, but in Japan, women are more submissive to men in terms of effective control. A number of arguments can be made against the view that

Japanese women are economically in control of the overall management of household finances (e.g., deciding how much money to spend on their husbands) or culturally in control of their children's education, and as a result of this influence, the Japanese national (social) character has become more

feminized as a result of their children (especially men) being raised under the influence of women ((e.g., following maternal rather than paternalistic principles, valuing harmony in human relations, collectivism, etc.) There is no shortage of evidence to suggest that women rather dominate men in Japan.

The following are some examples of reasons for the femininity of the Japanese people.

The importance of human relationships. (Women are more interested in human relations from the time they are babies than men.

They do not move on their own without external pressure (e.g. diplomacy) -> passivity.

The shade of a large organization (government offices and large corporations) oriented.

They do not do anything unprecedented (in the field of science, there are few original theories, and they are always testing Western theories).

Emotional rather than rational (sociological family theory assigns emotional leadership to women).

They are collectivist (women prefer to get together with each other more than men).

In Japan, women (wives) seem to obey men (husbands) in the home because they apparently look up to their husbands (this is because of their husbands' provision of income). (This is necessary, for example, to motivate her husband to be an income provider). When wives stop propping up their husbands, the authority of the husband, who does not have a firm foothold to begin with, is likely to quickly fall to the ground.

In fact, men in Japan are often referred to as "shoddy trash" or "wet fallen leaves" in the home, and are quite absent from the household. These are terms that indicate the low status of men in the home in practice.

As I mentioned earlier, in the typical Japanese family life, women are not only in charge of financial budgeting (e.g., determining the amount of spending money for their husbands), but also in charge of their children's education (based on fostering a sense of mother-child unity). In effect, the Japanese family has become a space dominated by women, not men, as women hold not only the authority to organize the household budget (e.g., deciding on the husband's allowance) but also the authority to educate the children (based on fostering a sense of mother-child unity). (Patriarchy is only on the surface.)

Of the four functions of the nuclear family as Murdoch describes them, women dominate two of them in Japan (economics and education). The other two, sex and reproduction, are items in which neither is dominant.

Rather, Japanese women, especially in the case of housewives, should be viewed as "domestic managers" and "managers (of family life)" above other family members, such as husbands and children, due to their strong authority. In other words, if the family is viewed as a bureaucratic organization, could it be that in Japan, women are in managerial positions that manage all aspects of men's lives, while men are mere laborers who live under them and give their full salaries to women?

In Japan, women are far less likely (than men) to hold managerial positions in government offices and companies. This has been the subject of criticism by Japanese feminists, who have argued that this shows the low status of women in Japan, but, applying the above view, it is also true that husbands are less likely to be in management positions outside the home than men. This also means that if one applies the above view, the wife is the "administrator" of the husband's life in whatever prestigious position he holds outside the home (e.g., Prime Minister). (The "manager (of) the household" who manages the "prime minister.") It means that, in any case, the woman becomes a manager to the man. It indicates a fundamental female supremacy.

3-2.
A wife's submission to her husband in the home is not so much a submission to her husband

personally, but rather to her husband's family at home. That it should be considered as submission to (like a mother-in-law).

In the traditional immediate family (a new marriage.)
In other words, the wife enters her husband's house from the outside, as a member of the "new" family, with zero influence. Thus, the newcomer will have a lower status and will be weaker than her husband's other family members. However, this "newcomer effect" will eventually disappear as the wife becomes accustomed to the customs of the household and gains competence, and her power is expected to grow stronger and stronger. If one measures her status shortly after entering her husband's home, she may appear to be weak in relation to her husband, but by the time her mother-in-law cedes authority to manage the household finances and so on, she may be superior to her husband in terms of status. It is also thought that the husband's obedience to the family is eliminated when the couple becomes separated, which makes him appear stronger.

Living with the husband's family would cause the wife to be diminished. To become stronger when she does not live with him like the cartoon sazae. A wife's submission is submission to her husband's home, to her husband's parents, and especially to her mother-in-law, who is a woman of the same sex. In this sense, wife submission becomes a matter between a woman (mother-in-law) and a woman (daughter-in-law). Submission to the husband is part of a series of reverence to the husband's family culture, etc., and not necessarily to the husband personally. The husband is not obeyed because he is the "patriarch," it could be assumed. It is highly doubtful that the husband can maintain his dominance when taken out in a way that separates the husband personally from the house to which he belongs and faces his wife one-on-one.

4.

In light of the above, it cannot be said that women are necessarily weak. It cannot be said that there was a patriarchal system in the correct sense of the word in Japan, because men (husbands and sons) were weaker than women, and women (wives and mothers) were stronger than men. Men (husbands and sons) are weaker than women, and women (wives and mothers) are stronger than men.

Japanese feminist theory in its present form will go down in the future as a case of direct importation of the theory from the West and its mechanical application to Japanese society, which failed.

Japanese men return home late and leave early in the morning for work, leading to fatherlessness in the home. They have no place in the family because they do not have a room of their own, they are alienated from family members, and they are uncomfortable at home. They do not take the initiative in managing the family finances or educating their children. Women have all the real power in the family, and the Japanese family is practically a maternal system.

There are good reasons and strategies for women to continue to refer to men as "patriarchs" despite the fact that men are very thinly shadowed in Japanese families.

In general, the roles of people in positions with the word "head" in an organization can be divided into three main categories: 1) representation, 2) responsibility, and 3) management. The representative function is to expose oneself directly to the external environment as the face of the organization, the responsible function is to take the responsibility and receive social sanctions when the members of the organization make a mistake, and the management function is to manage and control the behavior of the members of the organization with compulsion.

In Japanese households, women almost monopolize the role of management. Women (wives and mothers) have authority over household finances and children's education, and they make men (husbands and sons) psychologically dependent on them so that they will do what they want and get men (husbands) and children to do what they say. In terms of the idea that managers = "chiefs", Japanese men clearly lack the qualifications of the "patriarch".

However, when it comes to representation and the role of responsibility, women avoid carrying out that role and try to impose it on men. The only reason why women deliberately refer to men as "patriarchs" when they have no authority to manage the household is because they are scheming to

have men take on the entire role of representing the family as an organization externally and taking responsibility for the failure of its management. So why don't women take on the role of representative and responsible for their own well-being? It is based on women's fundamentally self-preserving orientation to always be in a safe position, without trying to put themselves in a dangerous position.

Women are reluctant to come to the surface externally as representatives. This is because it is easier to remain safe in the inner world than in the outer world where they are exposed to danger. Representing the family externally means exposing oneself to the outside world and putting oneself in a position to be directly attacked or harmed. For this reason, women try to represent men as "shields" for the outside world and live a life in which they are guaranteed to be safe. They make men into "patriarchs" who represent the family because they are willing to expose men to the winds outside the home and make themselves comfortable inside it.

Women also do not like to be held accountable and subjected to social sanctions when they fail. They fear that by being sanctioned, they will lose their social life and no one will help them, and they fear that their personal safety will be threatened. For this reason, they do not make the final decision on their actions and try to put all decision-making roles on men.

As an excuse to escape responsibility, she makes men into "patriarchs" who make the final decisions in the family, telling them, "You're the one who decides," and when this fails, she says, "You're the one who made the decision. You told me to do this, and I obeyed. This is what happened because you didn't. It's not my fault. It's not my fault. And to be able to get away with it. When a man doesn't want to make decisions for himself, he accuses the man of being indecisive, because he doesn't like men who are indecisive.

The designation of "patriarch" is an indication that he has become a target/object of the imposition of responsibility by women, and in that sense, it is not a flattering title to be grateful for. Japanese women usually treat men as bullies, but only when it is convenient to blame them for the consequences of their actions, and this is the real reason why women forever refer to men who have no real authority in the home as "patriarchs. Japanese men who don't know this, and who feel good about themselves after being flattered by women, saying "You are the patriarch", may be irredeemably stupid.

(First published August 1998)

Japan, a patriarchal society of appearances only

The patriarchal nature of Japanese society is only apparent.

Japanese women are forcing men to assume the position of "chief" in order to evade responsibility for their own failures. In this regard, the dominance of men is being staged by women. It would be better for Japanese men to assume that they are dignified by the generosity of women.

If Japan were truly a patriarchal society, the national character would be more masculine and dry. However, the national character of traditional Japanese society is wet and feminine. Can't we have an effeminate national character and a patriarchal system? One should suspect that Japanese society = motherhood.

In a true patriarchal system such as in the West.
The father-child bond is stronger than the mother-child bond.
The father holds the final authority over parenting. Children grow up dry-masculine because of the father's influence.
Incest is more likely to occur between fathers and daughters.

On the other hand, in a motherhood system such as Japan's, incest is more likely to occur between father and daughter.

The mother-child bond is stronger than the father-child bond.
The mother has the final say in parenting. Children grow up wet-feminine because of the mother's influence.
Incest is more likely to occur between mother and son.

In Japan, the degree of psychological dependence of husbands on their wives is much stronger than the degree of psychological dependence of wives on their husbands.
It is said that as soon as a child is born to the couple, the husband begins to call his wife "mama" or "mother" and transfers his indulgence for his own mother to his wife.
That a husband who is psychologically dependent on his wife is the patriarch who controls her is inconsistent with the common sense that the dependent one controls the dependent one.

(First published July 2000)

The Misunderstanding of the Patriarchal Image in Japan

What makes a true patriarch?
The image of the patriarch in Japan is misunderstood and out of step with the original one.

(1) A Japanese father who sits back and does nothing, like a Japanese father, and lets his wife take care of things around him in a pompous and commanding tone of voice, as if to say, "Bring me _____" or "Bring me _____" is not a patriarch. If you don't have your wife to do it for you, you can't do anything by yourself. Essentially, the patriarch must be a leader who dynamically and voluntarily moves his body and sets a good example for his family. They need to be active. A mere lazy or hedonistic person will not be considered by the family as a patriarch, but only as an annoying "baggage".

(2) The naniwabushi-like, sticky parent-child relationship of Japanese fathers is not masculine. Mentally, they are under the control of the mother, not the patriarch. In order to be a patriarch, one needs to develop a dry sense of rationality, individualism and liberalism.

(3) The ideal Japanese father is supposed to be firm (seated), immovable and heavy.
It is said that it is ideal for a person to be stationary (sitting), static (wet) and maternal to be immobile from one place to another.

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absentee landlord

Japanese men do not return home because they are drawn to the workplace, such as working late into the night. This can be called the "absentee patriarch" phenomenon.

This phenomenon can be attributed to the following reasons
1. Growing up without seeing the father at home (father-absent home). Not learning how to picture the father at home.
2. pressure from mother or wife to compete for promotion at work. The husband's (son's) title (front page) becomes the boss's (mother's) favoritism. It should be evidence of how well they have managed.

These causes lead to men staying longer in the workplace and being absent and overshadowed at home.

(First published July 2000)

A Plan to Paternalize the Japanese Family

The Japanese family, which has traditionally been under maternal control, needs to regain some of the power of the father and become more paternalistic and patriarchal from the male perspective.

In order to do so, it is desirable to take advantage of the recent movement on the part of women to break the myth of maternal love and abandon child-rearing in favor of social advancement.

In other words, they take advantage of the women's studies and feminist movements to avoid or abandon child rearing and campaign for fathers to take sole responsibility for child rearing if mothers don't raise their children, and for paternity-led child rearing to be realized.

In the period up to the age of three, when the foundation of the child's personality is solidified, motherhood is eliminated and the paternal side of the family is held down. Maximum paternal intervention to prevent maternal monopoly over the child.

Traditionally, the Japanese child has become a "maternal pickle", cozying up to the mother. This is to be changed by dehydrating the mother from her children and making them "paternal pickles" instead.

To achieve this, it is important to bring the winds of paternity into the maternal-heavy Japanese family, modeled after the patriarchal (patriarchal) society of the West.

A dry atmosphere of father-led parenting should be practiced. For example, do away with the "river bed" and put the child in a private room at an early age to prevent close contact between mother and child. Allowing children to discipline themselves alone at an early age. This will also help the child to develop a dry paternalistic wind and allow for father-led parenting.

In this way, the child will come to depend on his father, and in turn, the mother will feel alienated from her children. This is the best thing that could happen to them. The day will soon come when the father will be at the center of the family.

True fathers in the patriarchy do not behave like big, selfish children in the home, like the fathers of pre-war Japan, like a one-man tyrant or tyrant. Patriarchal fathers are dry and rational, free, individualistic, autonomous and clearly assertive, facing danger when necessary, taking proper responsibility, exploratory, enterprising, and dry.

Her true father is a ladies first, superficially standing up for her mother, but behind the scenes he rules her as his mistress and housekeeper, standing above her. The father, of course, also manages the family's finances and gives the mother an allowance for her domestic work.

In order to achieve this kind of paternalism in Japanese households, it is essential that Japanese fathers break away from their traditional wet-as-mother mentality and adopt a dry mentality similar to that of the West. For this purpose, we need to establish educational programs in Japan to train fathers to adopt a dry attitude, taking into account the views of fathers in the West.

Particularly in Christian schools, where Western missionaries treat their children and their children in a dry, paternalistic manner, Japanese boys and fathers may be encouraged to learn paternalistic behaviors early on by referring to them.

The patriarchy model could be Mongolia, which is nomadic/pastoralist and of the same ethnicity as Japan, if the West is racially separated from Japan because of its Caucasian population and that is a problem, then it could be Mongolia, for example, which is nomadic/pastoralist and of the same race as the West.

In order for the Japanese family to cease to be a place of female and maternal domination, the family should be turned into a "wife's kingdom" or "mother's kingdom" and the wives and mothers who reign over the family should be moved out of the family to reduce the dominance and influence of women and motherhood within the family as much as possible, and instead, paternalism should

be injected more and more into the Japanese family. There is a need to shift from a place of male domination to a place of male and paternalistic domination.

In this sense, encouraging women in Japan to enter the workforce outside the home is an important and effective strategy to increase the influence of men in the family, the foundation of society.

Encouraging Japanese women to leave the home and enter the workplace in order to weaken their dominance in the family is important for the current social status of Japanese men.

Currently, Japanese men are often opposed to women's advancement in society because they feel that if women advance in society and earn their salaries, they will be denied their economic worthiness and ability to provide for women economically.

But what is important is not who earns, but who holds the financial strings. No matter how much money you earn, it doesn't matter how much you make, if you are a "one-coin husband" whose wife takes your earnings and gives you an allowance, it won't amount to anything. It is essential for the paternalization and patriarchalization (the realization of male dominance) of the Japanese family, and thus of society as a whole, that men "hold the purse strings" and "wrestle the purse strings away from women. In this regard, Japanese men should not be concerned with who earns the money, as they have been in the past, but rather with who controls the money (the family), and who controls the family finances.

The same is true for the education of the children. If children are left to their mothers and wives to educate them, they are less likely to listen to their mothers and less likely to overshadow their fathers. This has led to the repetition of the reproduction of the next generation of paternalistic offspring in Japan and the need for fathers to take the lead in their children's education in order to strengthen paternalism in the family and society. In doing so, fathers should be mindful of separating their children from their mothers and making them independent and autonomous beings. This will weaken the mother's influence over the child (which seeks to include and unite the child and maintain a strong cordon with the child).

It is necessary for Japanese men to reduce the influence of women in the home by allowing them to enter the workforce, and to exploit the gap between them and the central functions of the family (managing the household and educating the children).

(First published August 2004)

Fatherhood is being swallowed up by motherhood.

The seemingly domineering Japanese male is under the control of motherhood. Fatherhood is being swallowed up, taken in, weakened, and disappeared by motherhood. The result is the phenomenon of paternal absence or fatherlessness in the family.
In Japan, the man who is supposed to be the bearer of fatherhood has become the bearer of motherhood. He has lost his fatherhood because his mother has mentally consumed him.
Therefore, like the yakuza, the baseball coach, and the boss of the academic society, the importance of motherly receptiveness has been emphasized and is now demanded of Japanese men. This is the world of Naniwabushi.
Alternatively, Japanese men try to work only as a domestic labor force in place of their mothers.
They try to treat their children as a second mother, not a father.
Or they try to avoid child-rearing, escaping the role of the father, and remain in the role of the mother's son.
This status quo needs to be changed.
For example.
You know, like making paternal decisions, decisions, reasoning, and acting in a paternal way instead of maternal inclusiveness.
Instead of doing the same things as their mother, they do things that only a father can do, like adventure and exploration.

To get out of the role of a mother's son.
may be necessary.
(First published January 2012)

A "man's society" without paternity (which it was).

Japan is practically a woman's society (a typical agrarian society), with the foundation of society being dominated by motherhood.
Japanese men have been built up and cajoled by women to be useful as economic breadwinners. (If they don't have pride in their work, they will shrivel up and stop working.
Men have been dignified despite their lack of paternity and lack of real power. The apparent status was high. (Their real status was low, but that has been swept under the rug.) They were cajoled into being a society of men and never questioned it.
However, due to the influence of feminism that came from the West, there was a tendency to change the status quo where men were dominated.
That women stopped standing up for men and instead began to treat them as tools of lower rank (such as assy or tribute you).
That men have lost their apparent status. That they have become socially vulnerable, as per their original substantive status. (That they have returned to their original weak status.)
Starting to think about how to improve this troubling situation is an awareness of the problems that Japanese men should have and share (but not many men have or share). That.
This issue is a good example of the need to distinguish between apparent status and substantive status in the perception of social status.
It can be said that the change in Japanese society is that the apparent status and the substantive status of men and women have come to coincide with each other, rather than diverging.
Hayashi Michiyoshi once advocated the "restoration of paternalism" in Japanese society, and he misinterpreted the pre-war male figure, which was dignified by women, as paternalistic, and advocated a return to that state. In fact, I think it is fair to say that Japanese society did not have nearly enough paternity to "restore" paternity in the first place. In Japanese society, there is no such thing as paternal "restoration," and the term "new creation" or "new learning and imitation" from patriarchal societies such as those in Europe and the United States would be more appropriate.

(First published June - December 2013)

Father and Mother of Thunder

The Thunder Emperor in Russia, or the father of thunder in Japan, is hysterical, scary, violent, cruel and irrational.
His constitution is the same as that of his mother-in-law, who is strict about everything and is easily angered by hysterics, rather than paternalistic.
In other words, he is the son of a crass and violent person who has been imbued with an unnecessary sense of omnipotence by his mother.
This sense of omnipotence, of being able to do everything, is imbued by the mother's infinite acceptance of her son, the cushion. In short, the mother's acceptance of everything causes the son to believe that nothing is impossible for him.
In this respect, it can be said that the seemingly patriarchal thunder emperor or thunder father is backed by a powerful mother.
(First published May 2012)

The Introduction of Paternalistic Religion into Japanese Society and the Emancipation of Japanese Men

According to Matsumoto Shigeru's book "Paternalistic Religions and Maternal Religions", Christianity and Islam are paternalistic religions with strong paternalistic power.

In this regard, it is desirable to use paternalistic Christianity and Islam to liberate the Japanese male population, which has been dominated by motherhood. By introducing such religions, we can realize the paternalization of the society.

It is possible to expand the religious education in Japanese society through mission schools like the existing Christianity.
The problem is that the appearance and design of the teaching tools and the characters in the scriptures are so directly based on Western culture that Japanese people, who are accustomed to Shintoism, would feel uncomfortable and would not accept them as they are.
I think it is necessary to make an effort to Japaneseize the expression and design of the teaching tools and scriptures to a more wabi-sabi style, while maintaining paternalism.
Also, as a precaution, we need to prevent ourselves from falling into a belief in the Virgin Mary. This is because it leads to respect and adoration of the Mother. We should also avoid belief in icons of the Virgin and Child that emphasize the unity of mother and child, and so on.

(First published November 2011)

The natural climate of Japan and the pros and cons of introducing strong paternity

Japan's natural climate is well suited to rice farming, which provides strong maternal support. Hokkaido, however, is different, and is also suitable for pastoralism, which brings strong paternalism.

Introducing strong paternity to a land with a natural climate suitable for rice farming would require a fundamental change in the structure of society based on rice farming. This would threaten to destroy the existing Japanese society from the bottom up, and it could be said that people would be hesitant to do this.

There are two ways in which this could be done. The first is to forgo the introduction of paternity. The first is to continue the traditional maternal dominance of rice farming as it has been up to now, and to further develop traditional maternal feminism.

The other way is to develop a system to make Japanese agriculture and society work well under strong paternalism, which is different from traditional rice farming. I would like to take this one. I would like to take this one because California rice farming in North America, which is considered to be strongly paternalistic, also seems to be well done, with high yields and good quality. In other words, California rice cultivation is dry and gaseous rice farming through mass direct sowing by aerial spraying or crude management of the footpaths, and by introducing this system to Japan, we can maintain rice farming while changing the way of society to dry and gaseous paternalism. It is believed that it can be turned into an advantageous one.

(First published October 2011)

From Pseudo-Patriarchy to True Patriarchy

Until now, Japan was a pseudo-patriarchal system. The reality was that men were in the forefront of the Japanese society and were being manipulated by their mothers. Japanese male liberation theory abolishes this pseudo-patriarchal system and advocates the realization of true patriarchy.

This is often seen as a traditional and clichéd pattern of following the Western model, but in reality, the model does not have to be European or American, and nomadic and pastoralist societies such as Jewish, Arab and Mongolian societies can be widely used as models.

It is necessary to move society from an agrarian model to a pastoral model.

(First published August 2011)

Japan's "nominal" patriarchs, or schools that are held accountable for education

In Japan, the responsibility of raising children is supposed to be taken by the mothers or wives of educated mothers who control their own children at will, but in reality, the responsibility is placed on the fathers or husbands who are alienated from child rearing and rearing. The language of patriarchy is conveniently used by wives.

Japanese fathers have to be patriarchs, and mothers have to be able to call themselves patriarchs or else they are in trouble. The reason for this is that if the child rearing went wrong, the mother would be forced to take responsibility for it as it was, and for the sake of her feminine self-preservation, she wanted someone else, the father, to take the blame.

Parenting can't just be irresponsible because parenting didn't go well, and parents can't just be irresponsible. Either the father or the mother, or both, must take responsibility for their actions.

This is why Japanese society is so often referred to as the patriarchal system, as if the father is the all-powerful one, when in fact the mother is the strongest.

In Japan, the wording of the patriarchal system, nominally or not, is a social necessity, primarily by mothers. It is a "nominal" or "nominal patriarchy" created by mothers. It is nominal because it is, in effect, a matriarchal society. Fathers in Japan tend not to take an active role in their children's lives, and are treated as patriarchs, even though they are not the main actors in raising their children.

In Europe and the United States, on the other hand, it can be argued that fathers are effectively patriarchal. In Europe and the United States, the father is the main person who intervenes in and controls child rearing, while the mother remains a subordinate helper to the father.

In Japan, the mother is the real implementer of parenting and the real ruler of the child, but the father is responsible for the outcome of parenting. (Particularly when parenting goes wrong, the father must take responsibility for the consequences of parenting.)

Another responsibility for parenting outcomes in Japan is the school. The teacher or principal of the child's school is responsible for the consequences.

In Japan, teachers tend to be treated like priests and blamed severely by parents for their own minor failures. This is an overload of responsibility for the teacher, but it is the mother's responsibility as well.

Mothers, who are supposed to be in control of their children and should be responsible for their upbringing, are avoiding taking responsibility for their children's upbringing, and this is partly due to the societal belief that it is not right for women to be responsible for their children's upbringing.

By adding to this the socially accepted idea that it is a pity that women are to be blamed, it can be said that fathers and schools are taking on the responsibility for child rearing that should be taken by mothers.

In a society of irresponsibility in Japan, where blame tends to be blurred and no one wants to take responsibility, it is the mother who leads the way.

(First published June 2012)

Wet Father and Wet Snow

I often hear that when you're in a snowy country and you're plowing snow, if it's dry, it's easy to work with, whereas if it's wet, the snow is too heavy and hard to work with.

The behavioral style is wet (being wet.) Fathers and men behave dry (dryness.

Men and fathers are more likely to behave wetly in Japan, China and Korea, which may cause men and fathers to be mistaken for strong. A wet father is a heavy father.

On the other hand, a dry, dry father in Western Europe and North America is a light (nimble) Being a father.

Wives, husbands and fathers who are mistreated by their families

In Japanese marriages, the husband is often unable to buy the things he wants because his wife holds the family's finances in her hands and gives him a small allowance unilaterally.
Or he has no place to stay in his own house, for example, a large and obscure room, or a union of mother and child, where the wife and children, who are close to each other, take over the house and put down their own furniture, leaving him, the husband, to sit in a chair in the kitchen.
Japanese men and husbands, as sons, are treated well by their mother-in-law, their mother-in-law, and are able to look at her in a good light. As long as the mother-in-law is around, the husband can be dignified and on good terms with his wife, the daughter-in-law. However, the problem is that he is dependent on his mother-in-law, and when his mother-in-law is gone, he is left in a bad position.

Company man, the creation of a "man's society" and the father's lack of place (in the home).

In Japan, there has always been a saying like "It's good to have a healthy husband and to be away from home," as if it were desirable to have no husband or father in the house.
Why is it recommended by wives (mothers) that their husbands (fathers) are company people and that they stay at work all the time and not come home much?
It is so because, being so, the husband (father) remains a harmless presence for his wife (mother), who does not challenge his wife's (mother's) authority.
The husband (father) has no place in the home, so he has to stay in the company. The reason why husbands (fathers) do not have a place in the family is because wives (mothers) and their children occupy and occupy their place in the family.
In Japan, mother and child are strongly integrated in the family, and there is a wet surface tension that prevents entry from the outside world. The father must be the one who is not allowed into such a mother-child union and is played out of the home. (See figure below.)

父

母
子
家庭

母子間にウェットな表
面張力があり、父が
外から中に、割って入
れず、疎外される

母子が強力に一体化
（母子ユニオン、母子
連合体の形成）
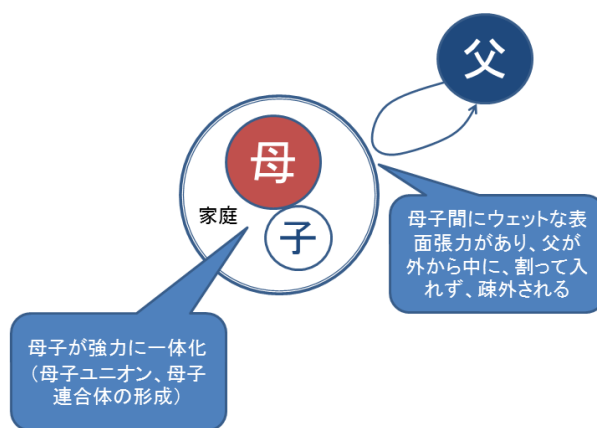
図　母子の間に入れない父

The company is a pool of those who cannot and will not be allowed into the home, and the one who is not allowed into the home is the man, the father, so the company is a "man's society" where these men gather.
In Japan, husbands (fathers) are also maternal and wet, so they form a closed, exclusive, wet "company" space with surface tension. The union of the wife (mother) and her children, another closed and exclusive unit, should not be allowed in there. (See diagram below.)

疎外 母子ユニオン（連合体）

母 子 家庭

母子ユニオン（連合体）

会社 父 父 父 父 父 父 父

母 子 家庭

疎外

疎外

父（夫）も母性的でウェットなので、表面張力のある閉鎖的な空間を形成

家庭に入れない（母子間に入れてもらえない）、疎外された者同士の吹きだまり＝「会社」＝「男社会」
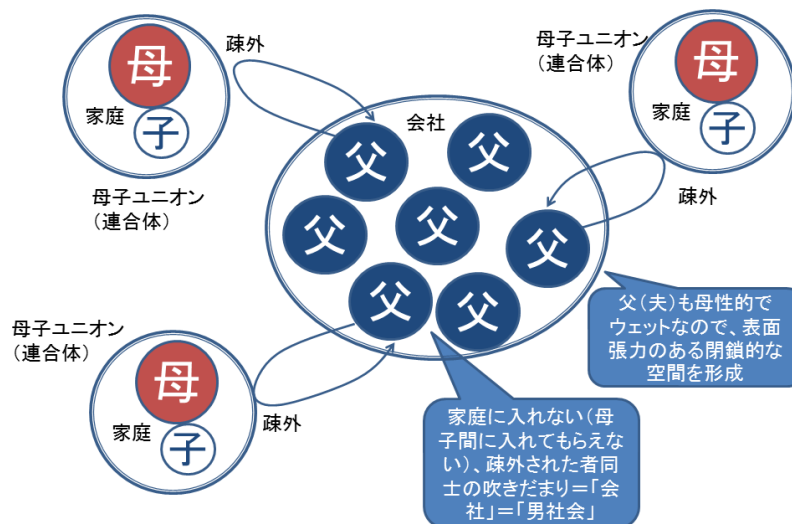
図　日本の会社＝家庭から疎外された者同士の吹きだまり

The Japanese husband (father) belongs to the company 24 hours a day. It is as if he exists in the wet liquid of the company, and he cannot leave the company (or he can, but he has nowhere else to go and his survival is not guaranteed) until he is restructured. Thing.

The husband is so holistically absorbed in the wet company that he is psychologically unable to escape the company, and in the morning he goes back to the company, his real place of residence, from his temporary place of home. At home, we can see that they are unable to interrupt the oneness of mother and child, and since they have no place at home, they are forced to return to the office. (See the figure below.)

会社＝ウェットな液体であり、24時間所属を要求される。中から外に出られない。会社が、父にとって本拠地化する。

会社 父 父 父 父 父 父 父

母子ユニオン（連合体）

母 子 家庭

①父は、ウェットな会社に全人格的に取り込まれていて、会社から脱出出来ず、また戻って行く。
②父は、家庭での母子一体性の中に割り込めず、家庭に居場所が無いので、また戻って行く。
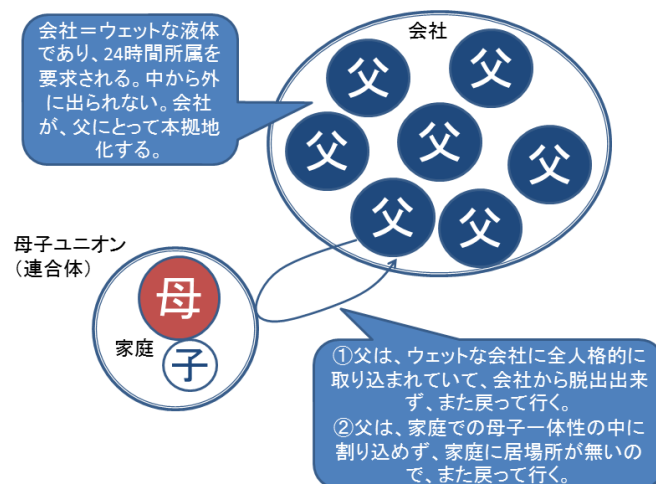
図　会社に居続ける（戻って行く）父

On the other hand, in the dry Western society, the father and the child are strongly bound together by orders and commands from the father to the child, and the father has severed the ties with the child, and the mother, shut out of the father-son relationship, has no place in the family. This is the opposite of the Japanese family where there is no place for the father. In a father-son centered society, it is desirable for the father to have a free existence, away from the company, and to belong to the family, even if the company is only a temporary affiliation.

In the Japanese family, the husband (father) has originally occupied and occupied a place in the home with the mother (mother-in-law) of the previous generation. (He has alienated his father.) That he was such an entity. But when a wife (wife) comes in and has a child with her, the husband (father) is played out of the mother-child union that the wife (wife) and the children make with each other. The husband (father) continues to secure a place in the family with the help of his mother-in-law, but gradually, as his mother-in-law grows older and declines, he finds it difficult to ask for her

help, and his place in the family gradually disappears. When the mother-in-law disappears. (Or if the mother-in-law is not there from the beginning, as in the case of a second or third son or so on.) The husband (father) has no place in the family and becomes isolated. So he goes to the office to find a group of his own kind, and those who have no place in the home start hanging out with other people who have no place at home, and lead a life of indulgence in the office. This is the genesis of Japan's "male-dominated society.

When you look at it this way, you can see that the company, which is the Japanese "male society," is in fact an entity similar to a group of holy pilgrims. The company is a social gathering place for marginalized drifters, alienated from their families. It has the same roots as the pilgrims who are on the margins of society, a group of drifters.

The sons and daughters-in-law, who are sons of mothers (or mother-in-law), have no place at home, and yet they treat their wives or potential wives in a superior manner. In other words, the son of the mother-in-law (mother-in-law's son) treats women who will be his daughter-in-law or prospective daughter-in-law with high-handedness because he was the first one to enter the house and he is the senior one who welcomes his daughter-in-law, and both his son (husband) and daughter-in-law (mother-in-law) have a higher position than his daughter-in-law. This made her a target of criticism because it seemed to her that men (sons and husbands of the mother-in-law) were superior to men and women (wives) were subordinate.

Despite the fact that he himself is at a disadvantage because his family is occupied and displaced by the mother-in-law union created by his wife (wife) and children, the husband (son of the mother-in-law) shows high pride in his wife (wife) and children because he was the one who was adored and favored by the mother-in-law in the mother-in-law union of the previous generation, and The roots are the same as those of the natives in rural Japan, where the natives dignify the newcomers.

On the other hand, the company, as a blowhole for husbands (fathers), is of great significance to the mother-in-law's mother-in-law. For her mother-in-law, the company is an extension of her son's nursery school, kindergarten, and school. Mothers can make their sons compete with each other and feel as if they are winners and self-actualize by having their sons join a better company or even become higher in it. To the mother-in-law, her son's presentation at the company and the presentation at the kindergarten are seen by her as the same. In this respect, the company is the property of the mother-in-law.

On the other hand, for the next generation of mothers and children, the company and the husbands (fathers) who belong to it, are like ATMs, a mere hammer, a tool for the next generation of mothers and children. The role of husbands (fathers) is to continue to provide a comfortable environment for the next generation of mothers and children to maintain the union, just like a machine, a worker. (First published December 2013)

Paternity in Japan, the method of establishing paternity

There are several ways to establish paternity and paternal rights in Japanese society that have not been realized until now.

(1) Realize the separation of mothers and children in child-rearing and prevent the formation of strong mother-child unions and the establishment of maternal rights. Specifically, children should be separated from their mothers at the infant stage, as in the West, and allowed to spend all day independently in separate rooms. Minimize contact between the child and the mother. This will cut the mother-child cord and allow the child to develop a dry, gaseous paternal disposition of independence and individualism in himself, which will radically increase the chances of paternal intervention in parenting.

(2) By separating the authority to manage household finances and the purse strings from mother and wife and making them go to men (fathers), men (fathers) will be able to make economic decisions in the household. At the very least, wives (mothers) and husbands (fathers) should take turns managing the household's finances on a monthly basis, thus gradually breaking the monopoly of wives (mothers) on the household purse strings.

(3) Drying out and gassing up the atmosphere and national character of Japanese society will lay the groundwork for men to easily establish paternity and paternal authority. The traditional style of rice farming, which leads to the wet and liquidation of society, should be changed and the dry and gasification of the rice farming style should be promoted. Specifically, we study the California-style rice farming system practiced in the U.S. and other countries, and introduce a system that greatly reduces the interdependence of rice farmers and the need for collective action and interdependence among members in terms of water use, etc. In this way, we aim to change from the traditional

maternal rice farming to paternalistic rice farming.

(First published August 2012)

How to wrest control of the household from your wife

He asked me to show him what our family's finances are now.
If they say they won't show it to me, they'll have something to hide, a serious problem, and that they're getting more and more worried about it.
If they show you a household budget, do a rough job (compare it to a financial planner or other exemplar you got beforehand). If something is wrong here, make a bad call. Say that you can fix it like this.
Saying you can do better.
Say that you'll let me take care of it for a month or two, and get the bank book and household budget from your wife.
In the meantime, solve some family financial problems.
I tell him that it will work out much better if he continues to leave it to me.

(First published June 2014)

It is necessary not to fall into maternal absorption of paternity.

In establishing a paternalistic society in Japanese society, it is effective to digest and absorb the paternalistic literature of societies that have already established paternalism (e.g., the West).
In doing so, it is necessary not to fall into the maternal absorption of paternity.
In other words, (Western.) The dry, gaseous paternal culture (traditional Japanese thing. In the process of uniting and accepting and absorbing them in an authoritarian, affectionate and maternalizing way, with a wet, liquid maternal spirit, with the attitude that paternalistic culture is dominant in the world, and that we should introduce it because it is superior, the inherent paternalism disappears and is nullified.
In the maternal absorption of Western culture in Japan, it appears to be completely aligned with Western values, but this is a tentative stance only as long as the West is strong, and when the paternal West weakens and the maternal China re-emerges, the object of absorption will easily change its religion. In short, maternal absorption is simply flirting with the strongest of the time.
In order to absorb paternity directly, the absorber must have a certain amount of paternal background. The question is how to create such a foundation in Japan's all-motherly society.

(First published August 2012)

Gender-Free Ideology and Paternity Enhancement

Traditionally in Japan, gender-free ideology has been promoted by feminists (women's rights expansionists). The idea is to eliminate gender discrimination and to emphasize the individuality of each person, which does not fit into the framework of masculinity and femininity.

In fact, there is a widespread view in Japan that it is a progressive way of thinking to exclude gender differences from consideration, such as the mixing of men and women on school lists.
At this point, it can be said that the gender-free philosophy, which favors the separation of people

from the categories they belong to, is a dry way of thinking, similar to the pattern of gas molecular motion.

It is a masculine and paternalistic way of thinking that favors the independence of each individual (from the collective), and although it appears to be liberating from gender, it actually strengthens the masculine and paternalistic power of the individual. It is a way of thinking that favors the integration of individuals into a common category and unity, and weakens the power of motherhood and womanhood.

Japanese feminists have been working hard to weaken the power of motherhood (women) in Japanese society, ironically, by introducing gender-free ideology.

In Japan, the gender-free philosophy is an excellent tool for strengthening the power of paternity. In short, gender-free ideology, which emphasizes the individuality of the individual and advocates independence from the group, can help to strengthen paternity and liberate men from motherhood in Japan.

Men in Japan should therefore promote it more and more before the feminists see the error of their ways and retract it.

(First published October 2005)

How to Revolutionize the Paternalization of Japanese Society

What is an effective way to paternalize Japanese society?

Broadly speaking, there are two types: measures against children and measures against mothers. The following is in no particular order.

The first is to separate mother and child. Children should be put to sleep in a separate room from their mothers, far away from their mothers, for example at bedtime. By doing so, the child learns that it is natural to have a dry state where people are separated from each other. This is what is taught to the child. In this way, dry fatherhood can be passed on to the child. To round out your wife, you can insist that the child must eventually become independent, and that the earlier that happens, the smoother the time will be. He tells his wife that it is important to imbue his mind and body with a taste for independence, a sense of independence, from babyhood, especially for boys.

The second is to take away some of the household purse strings that are traditionally held by mothers. For example, the husband and wife would hold the household purse in their own wallets, believing that the family's finances would be healthier if they checked the contents of each other's wallets. This would give the husband more opportunities to hold the family purse, making it easier for him to take control of the household finances and exert paternal initiative.

Third, when you get married, you should declare gender and marital equality and encourage (your wife) to make a commitment to change the policy so that the ratio of power between men and women is equal, 50:50, so that the power is not weighted heavily in favor of your wife.

Later, in a post on the anonymous internet forum 2ch ("Are the Japanese a feminine race?" thread. After that, I found a separate reference in a post on 2ch, an anonymous internet bulletin board ("Are Japanese people feminine?" thread), so I'll summarize it and expand on the author's side of the story as follows

The fourth is to increase the frequency and length of time fathers participate in the education of their children at home. In addition to increasing the father's presence in the home as a father by showing his children how the father actually works and solves problems, the father should also actively

attend the school parents' association, PTA, etc., and come home early from work every day to consult with his children about their fundamental study strategies and the occupation he wants to pursue in the future from an experienced person. or direct and active involvement in character education to rationalize the child, or to increase the frequency and quality of contact with the child. (A mere tutor teaching the child how to solve learning problems is not enough.)

Fifth, under the strong influence of the mother, one's own children, who tend to be emotionally and emotionally biased towards feminine thinking, should be introduced to a masculine way of thinking by judging right and wrong based on logic and reason, making judgments and judgments, allowing them to think about the reasons why things are the way they are, and encouraging them to do things on their own. It is necessary to paternalize the child's way of thinking through logic and rationalization by having him/her explain why he/she should do what he/she does to a level that the people around him/her can understand.

Sixth, let the child make decisions based on his or her own thoughtfulness, watch over the decisions and the efforts that go along with them, and teach the child to take responsibility for his or her own decisions. The characteristic of fatherhood is to make decisions and decisions on direction and policy to guide the family in a certain direction, and to do their best to ensure that those decisions will be successful or unsuccessful, and when they fail, to gracefully accept responsibility, take responsibility and accept a pay cut. This essence must be instilled in the child and paternalize the child.

This is especially important for boys, who are the primary bearers of fatherhood, but it is also necessary for girls in order to cut off and weaken the excessive motherhood that they would have acquired by taking over from their mothers. As a result, we should be prepared to lose our original feminine charm and become more masculine, just like women in the West.

At the very least, fathers are not allowed to participate in the raising of their children, as their husbands are now doing in Japan (i.e., the authority to raise and educate their children is monopolized by mothers). This is the way Japanese society is structured and needs to be changed.

(First published October 2013)

How to get Japanese men to raise their children.

If women and wives were given the authority to manage household finances to men and husbands, Japanese men would naturally raise their children.

Japanese men do not raise their children because they are treated as children who cannot manage money and are kept out of the loop by their wives, who monopolize the authority to manage household finances.

(First published October 2013)

3.

Summary and summary of this book

Home and family relationships are broadly divided into.
(1) Marital Relationships The relationship between a man and a woman, which is the foundation of the family.
(2) Parent-child relationship Father-child, mother-child, father-in-law, mother-child relationship
It can be said that the relationship of power between men and women in the Japanese household and family consists of.
The power relations between men and women in the Japanese household and family.
(1) If we focus on the relationship between husband and wife, the husband = man is often seen as strong in Japan.
A daughter-in-law has to marry into her husband's family and listen to what his family tells her. The husband is overbearing in a male-dominated society.
In many cases, the husband is the main earner and the wife does not earn much money and has to depend on him financially.
Emphasizing these points, the argument that the Japanese family is patriarchal has become mainstream among Japanese sociologists.
On the other hand, the wife-woman ratio appears strong in some aspects.
Wives often monopolize the authority to manage the household finances and are often seen handing over pocket money to their husbands. The role of the Minister of Finance is higher than that of the recipient of the allowance.
(2) In Japan, the mother is the strongest in the parent-child relationship. They monopolize the authority to raise children and are treated as monsters, being called "mamagons of education. They have completely succeeded in turning their children into manipulative robots that operate under their own maternal control. The father, on the other hand, is less interested in his children and is less likely to be involved in their lives.
In light of this maternal influence, the argument that Japanese society is a maternal society has become the dominant view among Japanese clinical psychologists.
Thus, there is a divide between the two views of the power of men and women in Japan, and it is necessary to develop a synthesis theory to connect the two views.
As an opportunity to integrate the two views, I propose that the husband should be regarded as the son of the mother-in-law.
I argue that the husband, who has been regarded as a strong patriarch, is in fact a manipulative robot under the control of his mother and mother-in-law, whose paternity is underdeveloped and whose maternal nature is weak.
In Japan, the mother monopolizes child rearing and forms a powerful, exclusive mother-child union with her child from the child's early years. (The mother is the dominant and the child is the subordinate, the mother's manipulative robot. , this mother-son union state persists long after the child becomes an adult, and the composition of this existing mother-son union is that this existing mother-son union is united in controlling the new daughter-in-law. If we look at only the relationship between the mother's son and the daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, as has been conventionally argued in the theory of a Japanese patriarchal society. In reality, however, husbands are dominated by their mother-in-law, who together with their mother-in-law oppress the daughter-in-law.
In order to correctly understand the power relations in Japanese couples, it is necessary to drive the mother's wedge into the husband's side of the couple (husband and wife) rather than looking at the couple (husband and wife) alone. Alternatively, it is necessary to have a "mother" and "mother-in-law" centered perspective, in which the mother or mother-in-law is the real center of the family and the true ruler of the family.
Don't just look at the husband and wife.
Mother-to-son (husband) ← (Union, a mother-son alliance that does not allow for any number of people to break in)
Mother-in-law to wife (wife)
Husband (mother's son) to wife (wife)
We need to look at all three at the same time. The husband's father (in Alexandria) is still the son of his mother a generation ago and is overshadowed by his mother-in-law. The husband's sisters, as small mother-in-law, are the equivalent of the mother-in-law, who, like the husband, is part of a mother-in-law-centered mother-son alliance that dominates the wife.
It is necessary to recognize that the husband, while seemingly a strong patriarch to his wife, is in fact a weak being who will always remain the mother's larger son, dominated by her and unable to be mentally independent.
The mother's sons, the husband and father, are treated as patriarchs, but they continue to be

mentally dependent on the mother and are unable to be the family's spiritual pillar, or at best they are despised and looked down upon.

The husband is separated from his children because of his work, but in fact, this work has become a substitute for his mother, or rather a proxy for her self-realization. At first glance, it looks like the husband is working hard for himself to get a promotion in the company, or something like that, but the truth is that the husband himself has been taken in by his mother and is doing his best to do the same for her as one with her. The mother is happy and worried about her son's promotion, and for the husband, the success of his own life is directly related to the success of his mother's life. In addition, her husband's behavior tends to be maternal in nature, emphasizing a sense of inclusion and unity with the company, which shows that he and other men in the corporate world have not been able to break free from their mother's influence, even as adults.

The author describes the following.

control of the son (husband to the wife) by the mother (mother-in-law) over his entire personality.

Economic control of the husband based on the wife's monopoly on household management

He argues that Japan is in fact a matriarchal and female-dominated society, with maternal and female dominance established in the Japanese family and society as a whole. The center of the family is the mother and mother-in-law.

Western authoritative sources (e.g. Bachofen) have denied the existence of a matriarchal society, and my argument is in direct opposition to it.

If we take the correlation between the Japanese national character and the character of men and women, the Japanese are feminine (emphasis on mutual oneness and belonging. Convoy-style protection, emphasis on self-preservation and safety. Emphasis on risk and responsibility avoidance. Liquid-molecular-motor, wet…). This is unmoving evidence of the fact that Japanese society is a woman-right, mother-right society. Japanese people are driven by their mother-in-law's spirit. (The mother-in-law's nature is to control her entire personality unilaterally and tyrannically, not allowing her to talk back to her junior or junior daughter-in-law, with full of envy. This in itself shows the influence and dominance of the mother and mother-in-law in Japanese society. Therefore, it is necessary to take a mother-in-law and mother-in-law-centered perspective in analyzing Japanese society and the family.

In the past, Japanese men have tried to break the dominance of their mothers and wives by becoming rough and rowdy or thundering fathers, and have countered with domestic violence. Or she tries to escape to work outside the home, but it is impossible to shake off her mother's psychological influence and control, as she tries to work hard at her job, which becomes her self-realization.

This domination of Japanese society by women and motherhood is due to the fact that Japanese society is based on a female-oriented culture of rice farming, which is tied to water control and communal work. I believe that Japanese men should break away from the traditional culture of rice farming and adopt a new dry paternalism like the fathers of nomadic pastoralists in the West, Jews, Arabs, and Mongols, the home of patriarchy, so that they can compete with their mothers and wives and be freed from the domination of their mothers and wives. Claims. This is the theory of Japanese male liberation. In short, it is a call for fathers to become truly dominant and respected in society by establishing paternal authority in child-rearing and household management. The author anticipates that by changing rice farming from the traditional Japanese method to the drier American California method, we can maintain rice farming and achieve dry paternalism in society.

The author believes that ultimately, the power relationship between men and women should be 50:50 in equality. I argue that this is the ultimate equality between men and women. It is not good if the relationship is too male and paternal like in the West or too female and maternal like in Japan. For example, the husband and wife could take turns managing the household finances in January on a monthly basis.

(First published June 2012)

Maternal Feminism: Japanese Women as a Model for World Women

gist

This book examines the impact of gender differences between men and women in Japanese society in a way that prompts a reconsideration of conventional Japanese women's studies and Japanese feminism.

For example, conventional Japanese women's studies and Japanese feminism have commonly held that Japanese society is a male-centered, patriarchal society and that women are universally weaker and inferior to men everywhere in the world and should be liberated.

In the previous books, "Feminine Character of Japanese Society," "Maternal Society in Japan," and "Japanese Male Emancipation," the author questioned these prevailing opinions, and based on the results of her research and analysis of Japanese society, she argued that "wet and liquid Japanese society is a maternal society in which women are strong and maternalistic," and that "Japanese men are the women, not the men. They argue that women should be freed from maternal domination.

In this book, focusing on the strength of women and motherhood in Japanese society, she makes a 180-degree turn from traditional Western feminism and advocates a new maternal feminism as a strategy for women to effectively dominate society with motherhood at its core. She argues that Japanese women should be a model for women in the world, including the West, in feminism.

Each section of the text is a stand-alone reading or essay, and you can start reading anywhere.

Preface.

Background to the discussion in this book

Home and family relationships are broadly divided into.
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A daughter-in-law has to marry into her husband's family and listen to what his family tells her. The husband is overbearing in a male-dominated society.
In many cases, the husband is the main earner and the wife does not earn much money and has to depend on him financially.
Emphasizing these points, the argument that the Japanese family is patriarchal has become mainstream among Japanese sociologists.
On the other hand, in some respects, wives appear to be the strongest.
Wives often monopolize the authority to manage the household finances and often hand over pocket money to their husbands. The role of the Minister of Finance is higher than that of the recipient of the allowance.
(2) In Japan, the mother is the strongest in the parent-child relationship. They monopolize the authority to raise children and are treated as monsters, being called "mamagons of education. They have succeeded in turning their children into puppets and robots that operate under their own maternal control. The father, on the other hand, has little to do with his children and is not very interested in them.
In light of this maternal influence, the argument that Japanese society is a maternal society has become a mainstream view among Japanese clinical psychologists.
Thus, there is a divide between the two views of the power of men and women in Japan, and it is necessary to develop a synthesis theory to connect the two views.
As an opportunity to integrate the two views, I propose that the husband should be regarded as the son of the mother-in-law.
I argue that the husband, who has been regarded as a strong patriarch, is in fact a weak maternal figure with underdeveloped paternity as a puppet or robot under the control of his mother and mother-in-law.
In Japan, the mother monopolizes child rearing and forms a powerful, exclusive mother-child union

with her child from the child's early years. (The mother is the dominant and the child is the subordinate, the mother's manipulative robot.) This state of mother-son unity persists long after the child has reached adulthood, and this existing mother-son union is composed of this existing mother-son union, which together dominate the new daughter-in-law. If we look at only the relationship between the mother's son and the daughter-in-law, we can see that the husband dominates his wife, the daughter-in-law, as has been conventionally argued in the theory of a Japanese patriarchal society. In reality, however, husbands are dominated by their mother-in-law, who together with their mother-in-law oppress the daughter-in-law.

In order to correctly understand the power relations in Japanese couples, it is necessary to drive the mother's wedge into the husband's side of the couple (husband and wife) rather than looking at the couple (husband and wife) alone. Alternatively, it is necessary to have a "mother" and "mother-in-law" centered perspective, in which the mother or mother-in-law is the real center of the family and the true ruler of the family.

Don't just look at the husband and wife.

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Mother-in-law to wife (wife)

Husband (mother's son) to wife (wife)

We need to look at all three at the same time. The husband's father (in Alexandria) is still the son of his mother a generation ago and is overshadowed by his mother-in-law. The husband's sisters, as small mother-in-law, are the equivalent of the mother-in-law, who, like the husband, is part of a mother-in-law-centered mother-son alliance that dominates the wife.

It is necessary to recognize that the husband, while seemingly a strong patriarch to his wife, is in fact a weak being who will always remain the mother's larger son, dominated by her and unable to be mentally independent.

The mother's sons, the husband and father, are treated as patriarchs, but they continue to be mentally dependent on the mother and are unable to be the family's spiritual pillar, or at best they are despised and looked down upon.

The husband is separated from his children because of his work, but in fact, this work has become a substitute for his mother, or rather a proxy for her self-realization. At first glance, it looks like the husband is working hard for himself to get a promotion in the company, or something like that, but the truth is that the husband himself has been taken in by his mother and is doing his best to do the same for her as one with her. The mother is happy and worried about her son's promotion, and for the husband, the success of his own life is directly related to the success of his mother's life. In addition, her husband's behavior tends to be maternal in nature, emphasizing a sense of inclusion and unity with the company, which shows that he and other men in the corporate world have not been able to break free from their mother's influence, even as adults.

The author describes the following.

control of the son (husband to the wife) by the mother (mother-in-law) over his entire personality.

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I argue that Japan is in fact a matriarchal and female-dominated society, with the Japanese family and society as a whole being dominated by men and women. The center of the family in Japan is the mother and mother-in-law.

Western authoritative sources (e.g. Bachofen) have denied the existence of a matriarchal society, and my argument is in direct opposition to it.

If we take the correlation between the Japanese national character and the character of men and women, the Japanese are feminine (emphasis on mutual oneness and belonging. Convoy-style protection, emphasis on self-preservation and safety. Emphasis on risk and responsibility avoidance. Liquid-molecular-motor, wet…). This is unmoving evidence of the fact that Japanese society is a woman-right, mother-right society. Japanese people are driven by their mother-in-law's spirit. (The mother-in-law's nature is to control her entire personality unilaterally and tyrannically, not allowing her to talk back to her junior or junior daughter-in-law, with full of envy. This in itself shows the influence and dominance of the mother and mother-in-law in Japanese society. Therefore, it is necessary to take a mother-in-law and mother-in-law-centered perspective in analyzing Japanese society and the family.

In the past, Japanese men have tried to break the dominance of their mothers and wives by becoming rough and rowdy or thundering fathers, and have countered with domestic violence. Or she tries to escape to work outside the home, but it is impossible to shake off her mother's psychological influence and control, as she tries to work hard at her job, which becomes her self-realization.

This domination of Japanese society by women and motherhood is due to the fact that Japanese society is based on the culture of rice farming, which is oriented toward women and bound to water and communal work.

I would like to propose that, if Japan is a motherhood society, Japanese women are role models and teachers of women in the world, especially in the Western countries, in terms of the expansion of women's rights, and I would like to propose the formation of a mother-child alliance or a mother-child union in child-rearing, and the establishment and expansion of women's rights centered on motherhood, as Japanese women have done in the West. The author suggests that feminism should be differentiated from feminism led by women, and called maternal feminism, and spread throughout the world.

I predict that in the future, the male side of Japan's society will face a head-on collision with the feminist side of the feminist movement, which promotes maternal feminism, and the male side of Japan's liberation of men and the establishment of paternity.

(First published June 2012)

original story

Japan was, in fact, a developed country for feminism!

Western feminism is, after all, the feminism of a society where women are weak.

Most housewives in the West have their wallets and children in the hands of their husbands and have become mere lowly housekeepers, and I think the origin of Western feminism is to return the favor by going out to work or entering the workforce.

This book is a prototype of how feminism in a strong women's society should work.

The Western feminism that Japanese feminist scholars have traditionally introduced into Japan is a failed feminism created by women who have struggled to make strong women a reality in Western societies, which have not yet been able to do so. If we really wanted to create a society where women are strong, Japan, with its strong women and motherhood, would be a model for feminism in the world. In that respect, Japan is an advanced country in feminism.

Japanese women, who have a firm grip on the family purse and children, are the strongest in the world.

The Japanese village society is a woman's society and is the ultimate in social domination by women.

On the contrary, if we really want to turn Japan into a man's society, we should take away the family purse and children from Japanese women.

(First published February 2015)

Japanese Society at the Forefront of Women's Liberation and Women's Rights Expansion

In Japanese society, men have become mere cash-supplying machines, or ATM slaves, as women take away their children and the family purse strings. It is necessary to liberate men from this situation.

The necessity of male emancipation in Japanese society means that women's power in the society is strong and that women's emancipation and the expansion of women's rights are progressing. The Japanese people simply do not realize this fact.

In this regard, shouldn't Japanese feminists and women's studies promote Japanese society to the world as a model case study of the leading edge of women's liberation and women's empowerment?

(First published April 2008)

Advanced countries in the expansion of women's rights, Japan-Southeast Asia

America's national mottoes include freedom, independence, and individualism, all of which are based on masculinity, and all of which are contrary to femininity and oppressive to femininity.

The United States is a backward country in the expansion of women's rights and women's liberation.

Women in the West and the whole world should aspire to a Japan-Southeast Asian society that emphasizes femininity through collective action, interdependence and mutual integration.

Japanese and Southeast Asian societies are the most advanced countries in terms of women's rights and women's liberation.

(First published August 2011)

Japanese Women as a Model for Women in the World

In terms of the expansion of women's rights, Japanese women are a model for other women in the world.

Japan is one of the most advanced countries in the world in terms of the expansion of women's rights.

It can be said that Japanese women are more like teachers of the extension of women's rights than Western women.

A matriarchal society like Japan is an ideal society for feminists.

Japanese women should teach Western feminists that this is what a true matriarchal society looks like.

Until now, Japanese feminists have looked up to Western feminists as their teachers and have desperately accepted their teachings, but this is a mistake.

(First published May 2012)

This is what happens when you hold a seminar on the extension of women's rights.

Japan is a society where women are the standard, and men conform to women. That is to say, they are attentive, sympathetic and cooperative, act in groups, and adhere to a system of seniority and juniority.

On the other hand, in Western societies, men are the standard and women conform to men's standards. In other words, they emphasize independence, selfishness and individuality, and individual behavior.

Western feminism is a movement to help non-standard women become more like standard men, and it has been directly imported to Japan.

Normally, Western feminism should have analyzed the characteristics of women's societies and aimed at the Japaneseization of the world.

If some kind of seminar for the expansion of women's rights is held in the world, Japanese women, especially mothers and mother-in-law, should be the teachers and professors of women in the West and the world.

What would be taught there, for example.

How to make a union of mothers and children to make their children, especially their sons, into their own puppets and robots?

How to keep your husband away from your children and not give them to him

How to avoid giving your husband the authority to manage your finances

As a mother-in-law, she knows how to control the entire family.

is considered.

(First published May 2012)

Women's human rights violations, oppression in the West and the regulation of 18 banned games

Recently, a human rights organization in the U.K. accused a Japanese software company of violating human rights by making an erotic game with a rape theme.
However, in reality, the United Kingdom and other Western countries (or more specifically, Western Europe and North America) have begun to regulate software production at the social and national levels. (or more specifically, Western Europe and North America) are violating and suppressing women's rights at the social and national levels.
What I mean by this is that the West is a gaseous, dry society that places a premium on individual action, mutual disparity, independence and freedom above all else, but in reality, these societies deny women's group orientation, their liquid, wet nature, which emphasizes the importance of ensuring mutual unity and synchronicity, and seek to erase it at every turn. The denial of women's gloomy, sludgy and wet nature at the social and national levels leads directly to the denial of women's intrinsic nature and the imposition of a masculine character on women, thus leading to the denial of women's rights.
The denial of women's gloomy, slimy and wet nature at the social and national levels leads directly to the denial of women's original nature and the imposition of a masculine character on women, thus denying, violating and suppressing women's human rights at the root of society.
One might say that Britain or the Queen is at the top of the list, but in reality, women in the West are harmless but useless ornaments who have been killed for their innate wet nature and live their lives solely to accommodate dry men, working under the tyranny of men as housekeepers, property, pets I think they are being treated like that. The reality is cleverly masked by the "ladies first" approach.
On the other hand, in wet village society Japan, ostensibly a man's society, the reality is that women in the position of mothers and housewives are active in whatever they want, dominating men (sons and husbands) at the hip. Typical of this is the existence of educated mothers who control their sons and the system of wives giving their allowance to their husbands.
As a Japanese man who is usually held back by women, he has been buying erotic games to control women at will, even if it is only on top of the game. The software companies that have responded to this have been the software companies that have created software for female rape and sexual violence.
Western societies that deny and repress femininity at the national and societal levels, and that perpetrate sexual violence - the imposition of masculinity on women, so to speak - violate women's human rights at the national and societal levels, and Western human rights organizations, the products of those societies, can be blamed for the violation of women's rights by the inherently feminine Japanese software companies. I am not in a position to do so. However, the Japanese government and its software companies, who are insensitive to the West, have cursed and started to regulate erotic games at the behest of Western human rights organizations. This is a problem.
(First published June 2009)

Mother and Child Separation, Mother and Child Unity, Adhesion and Feminism

Western societies that have sealed off women's power in the past are backward countries for the expansion of women's rights and feminism, while Japan and other East Asian countries are the advanced countries for feminism.
Western societies where children leave their mothers and become independent of their mothers (the West) are backward-looking countries with weak women's power and the expansion of women's rights and feminism. This is because it is a society where the male characteristics of freedom, independence and self-reliance are exploited.
On the other hand, societies with integrated mothers and children (from Japan to East Asia), where there is mother-child integration and mother-child adhesion, and where the child is permanently and permanently dependent on and indulgent of the mother, are the advanced nations of feminism, women's empowerment and feminist expansion, where women's power is strong. This is because it is a society that makes use of women's traits such as pampering, unity and attunement.
The enforcement of mother-child unity is natural for girls, but unnatural for boys. It leads to the killing of masculinity, which is oriented towards separation and independence from others.
(First published August 2011)

Male-Mimetic Feminism and Women's Own Feminism

It is Western (and Western-imported Japanese) male-imitating feminism that imitates men's existing power when women try to regain it. In short, it seeks economic independence and freedom just as men do.

On the other hand, it is feminism in its own right that is oriented towards women's inherent power. In short, it consolidates the workplace in a feminine atmosphere (emphasis on mutual unity, emphasis on group action, emphasis on whole-person immersion in the workplace, emphasis on whole-person subordination of subordinates to superiors…), works with men and promotes them as well as men, while depriving them of their own personalities and the authority to manage their own families' finances at home, and maintains that status. The goal of this strategy is to make it possible for men to be in control. Traditional Japanese women have been successful in this strategy, keeping men under control. Traditional Japanese women are an example of successful feminism.

(First published August 2011)

Feminism of the mother-in-law and feminism of the wife

There are at least two possible types of feminism in Japan: the feminism of the mother-in-law and the feminism of the wife.

There are at least two types of feminism in Japan: mother-in-law feminism and daughter-in-law feminism.

Mother-in-law feminism advocates the maintenance of the mother-in-law's dominance over the Japanese family and, by extension, over society as a whole, in a manner that confirms the status quo of traditional Japanese village society. This position seeks to maintain a strong coalition between mother and son.

Feminism of the daughter-in-law insists on the daughter-in-law's independence from her mother-in-law and seeks to break the association between the mother-in-law and her son and to strengthen the union between the daughter-in-law and her mother in a new way.

The traditional view of the good wife and mother-in-law, which advocates the strengthening of women's authority to control members of the family based on the family and the exclusive control and domination of their own children, is considered to fall under the feminism of the mother-in-law.

On the other hand, feminism, introduced from the West before and after the war, is considered to fall under the feminism of the wife. Superficially, it advocates the emancipation of women (wives) from men (husbands), but in reality, it can be seen as an attempt to improve, strengthen, and reverse the position of the wife's position vis-à-vis her mother-in-law by using her husband as the broth.

Good wife and wise motherism has traditionally been held by Japanese feminists to be a patriarchal, pre-modern mindset that keeps women in the home and should be defeated.

This is perfectly legitimate, and indeed should be broken down, when it comes to women in Western society, as modeled by Japanese feminists. This is because Western women are unable to have the sovereignty over household management and child-rearing because their husbands and fathers are holding them back, and therefore it is natural for them to try to find an outlet or a way out of the home.

However, as far as traditional Japanese women are concerned, women who fit the mold of a good wife and wise mother are the most powerful and fearsome. This is because they have succeeded in gaining complete control over household financial management and child-rearing, and in making their husbands psychologically dependent on them.

However, this good wife and wise mother principle is more of a mother-in-law-oriented approach. A daughter-in-law has to stay in her husband's house all the time to be dominated by her mother-in-law, which is very unbearable, so she has to seek a way out of the home. The acceptance of feminism in post-war Japan was due to the arrival of Western feminism, which advocated women's independence from the home, and women in the position of a wife jumped on it en masse.

Although women's independence from the family, in the case of Western women, it is mainly about independence from their husbands, who are the rulers. In the case of Japanese women, on the other hand, independence from their mother-in-law is the main thing. In women's society, there is an unwritten rule or a rule that a daughter-in-law, who is a newcomer or a junior member of the family, cannot criticize her mother-in-law. Therefore, the daughter-in-law cannot criticize her mother-in-law, and she changes the target of her criticism to her husband, who has the backing of her mother-in-law but is weaker than her.

Therefore, conventional Japanese feminism needs to be re-examined in the following respects. That is, it ostensibly aimed to liberate women from men, but in reality it may have been aimed at liberating wives from their mother-in-law, the mother-in-law of the man they were married to, and women from women.

In Japan, feminism was about women's independence and economic independence in life, but in reality, it was about independence from the mother-in-law's rule by being able to fend for oneself and be financially independent in a place where the mother-in-law did not have to worry about the mother-in-law.

Even if the Equal Employment Opportunity Law was enacted in order to secure employment opportunities for women as much as for men, the true goal of the law should have been to ensure the economic independence of the wife from her mother-in-law, that is, to enable her to live economically even if she left her husband's family home where her mother-in-law ruled.

Or, when they adopted the surname of husband and wife so that wives did not have to adopt the same family name as their husbands, they were aiming at dissolving the concept of the "daughter-in-law" and its very existence. This is because a daughter-in-law is supposed to be dominated by her mother-in-law and submissive to her mother-in-law, and a woman in the position of a daughter-in-law can prevent a woman in her mother-in-law's position from dominating her by not entering her husband's house or marrying her in the first place.

Even if we talk about gender equality in terms of child rearing, the goal is actually for the wife to live and raise her children by herself and her husband without being under the control of her mother-in-law and without being under the control of her mother-in-law.

Japanese men and their husbands are dominated by their mother-in-law, and they are one and the same with their mother-in-law, and if this is the case, they will be on the side of their mother-in-law instead of themselves as wives. The real purpose of Japanese feminists' criticism of men is to criticize men for being mothers-in-law and to keep men away from their mother-in-law, so that the "conjugal capsule" between the mother-in-law and the husband will not come under the influence of the mother-in-law, and so that she, as a wife, will be able to monopolize the relationship with her husband. It is to do that. Then, in the marital capsule, I, as the wife, should take the actual control and leadership in managing the household and raising the children. In order to do so, she needs to separate her husband, the son of her mother-in-law, from her mother-in-law and put him on her side. Western feminism was used by women in the position of a daughter-in-law as a means to achieve this goal.

On the other hand, the traditional Japanese women have the idea of "bride and mother-in-law", and the bride who has been treated badly by her mother-in-law would do the same thing to her if she were in her mother-in-law's position. This stops when the wife's independence from her mother-in-law occurs.

As a result of the introduction of Western feminism, the result of the wife's independence from her mother-in-law is that she is treated badly by her mother-in-law, and the wife is made independent and unable to exercise her influence and control as a mother-in-law, at a loss, poor thing? It can be said that a generation of mother-in-law has been born. This is the mother-in-law in Japan since the era of gender equality.

The feminism in post-war Japan was the feminism of the daughter-in-law who cut down the vested interests of the mother-in-law. It was, in effect, a battle between women. It appeared to be a criticism of men's society, but it was actually a criticism of the society of the mother-in-law. Until then, Japan appeared to be a man's society dominated by men, but in fact, it was a "mother-in-law society" in which men were dominated by their mothers. This is because the introduction of Western feminism has allowed wives to become independent from their husbands' homes, which is dominated by their mother-in-law, under the guise of a superficial assertion of independence. The criticism of men by Japanese women in the position of the daughter-in-law, it can be said that men were the children and members of the mother-in-law, and criticizing such men was also a way of giving the mother-in-law a kick in the ass.

This has also led to the weakening of the concept of the daughter-in-law, as women in the traditional position of a daughter-in-law do not want to join their husbands' families under the control of their mother-in-law. In other words, the wife's strategy of "detachment from her husband's mother-in-law" is in progress, which is manifested in the apparent strengthening of the marital unit and the progressive encapsulation of the apparent marital relationship. This "separation" by wives from their husbands' mother-in-law actually leads to the strengthening of the bond between wives and their families. Traditionally, wives were forced to cut off their ties with their parents' households when they married into their husbands' families. This is reflected, for example, in the fact that the bride's wedding dress is all white, expressing the woman's desire to return to her husband's family home with a clean slate. That they are no longer having to cut it off.

This is linked to the wife and the wife's family home being tied to her control over her husband. In other words, as a result of the loss of the mother-in-law's backup, the husband's position has been weakened and, as a result, he has been effectively forced into a situation not much different from

that of the incoming groom.

The substantial disappearance of the bride-in-law is either about to occur in earnest in Japanese society, or has already occurred. It can be said that there is a shift from the domination of the daughter-in-law and her husband by the mother-in-law to the domination of the husband by the wife and the wife's mother (and the alienation of the mother-in-law).

This is also related to the shift of Japanese men into herbivorous men. The reason why Japanese men, especially young men, have come to be regarded as unhealthy toward women is that once a man gets married, he cannot expect his mother-in-law to support him mentally. Men who are no longer able to rely on their mother-in-law for support, are becoming more vulnerable to their daughter-in-law, or even to the women of their generation in general.

Women who have lost their sons in marriage or the right to marry a mother-in-law, so to speak, are becoming more and more numerous. When their husbands precede them and they are left alone, they become what is known as "Oitori-sama". They are similar to the women of Haimis who never married. However, the difference between "Hitori-sama" and "Haimis" is that a woman who was less than a mother-in-law was made to be a daughter-in-law and not a mother-in-law, while a woman who was less than a mother-in-law was made to be a wife and not a mother-in-law. Women who were less than a mother-in-law had more to lose than Haimis. They could not clear the negative feelings for the next generation of daughters-in-law because they did not marry in the first place. This is because she is supposed to be a mother-in-law. A woman who is less than a mother-in-law as a daughter-in-law who could not become a mother-in-law is a loser.

In this case, I do not see the results of the study. It is a temporary phenomenon that is intended to bridge the gap between the wife and her mother and is expected to disappear in the future.

From the perspective of the wife, "good wife" is seen by the wife as a service to her husband, who is the son of her mother-in-law, and "wise mother" is seen by the wife as a way to raise her children while worrying about her mother-in-law's surveillance, both of which are subject to criticism from the wife's perspective of feminism and "wife's feminism," as she does not like them because they are under the influence of her husband's family and mother-in-law. It is the

In other words, the daughter-in-law does not like the feeling that she is forced to assimilate, that she is unilaterally confined to her husband's family home, which is dominated by her mother-in-law. Women in the position of a daughter-in-law are attacking their husbands by criticism of good wife and wise motherhood, but in reality, their real purpose is to beat their mother-in-law, the mother-in-law's mother-in-law, to secure her independence and freedom from her husband. This is a battle between women, or rather a battle between the mother-in-law and the daughter-in-law and the daughter-in-law's family, a power struggle.

In fact, there are old and new good wives and wise mothers, and I think we are seeing a shift from the old good wives and wise mother principle to the new good wives and wise mother principle. In the new good wife-and-wise mothering principle, the term "good wife" refers to a wife playing the role of a good wife under the guise of equality while controlling her husband through control of the household budget. In other words, it must be the embodiment of "feminism of the wife".

On the other hand, the traditional old good wife and mother-in-law principle would be used by the mother-in-law to reassert her power once again over women in the position of wife. In other words, it is the embodiment of the "feminism of the mother-in-law".

For Japanese men, this means that their mother-in-law has changed from being ruled by her own mother-in-law to being ruled by the wife and the wife's own mother. For men, they continue to be dominated by women, and in this respect, the perspective of Japanese male liberation is still necessary.

For men, it has become more difficult for them to lord it over their wives under the umbrella of their mother-in-law's power, and this has led to a decline in their status within the family. The realization of couples' surname separation will make it virtually impossible for husbands to lord it over their wives. The reason why Japanese men are often reluctant to adopt marital separation is probably because they anticipate a decline in their own influence and status (especially over their wives) as a result of the loss of their own mother-in-law's influence over them.

So will "wife-feminism" disappear in the future, having achieved its original purpose? That said, it will not go away. The reason for this is that if men are not treated as the apparent rulers of the country, it will lead to women being made responsible for their own dominance, which will continue to be a need for women who want to escape responsibility for their own safety.

(First published May 2011)

Japanese Feminism Ignores Motherhood in Japanese Society

Why has traditional Japanese feminism ignored strong motherhood in Japanese society?

The reason may be that strong mothers are not necessarily seen as having positive values, but are instead perceived negatively as alienating, hateful, and unpleasant.

It is possible that deep down they perceive themselves, as women, to be an unpleasant substitute for their own same-sex mothers and the existing Japanese society filled with motherhood.

The desire to temporarily turn away from or escape the fact that they are dominated by the powerful and depressing "Japanese mother" is what drives them to ignore the existence of powerful motherhood in Japanese society. In short, they want to "run away from their mother".

From these supposed causes, we can say the following. They (or rather, they) are in the same position as Japanese men in yielding to their mothers, who are the rulers. In order to promote maternal-type traditional feminism, one must accept the domination of one's mother by and over one's own mother, which may be psychologically difficult to accept. Or it may be that the dominant-subordinate relationship between a mother and a daughter is an unpleasant aspect of the relationship between women. In other words, since they are of the same sex, they can see each other's strengths and weaknesses, which naturally leads to the possibility of troublesome tactics.

In fact, it could be argued that existing Japanese men, taking advantage of the fact that their mothers are attracted to each other as the opposite sex, are instead accepting a strong maternal relationship and are indulging their mothers in a positive manner.

Existing Japanese feminists (such as Chizuko Ueno) are trying to avoid the reality of maternal dominance in Japanese society by replacing the argument with a strong patriarchal system. In truth, we need to get back to the reality that Japan is strongly maternal and that patriarchy does not apply to Japan.

It can be said that the escape from reality is a manifestation of the desire for the father to be strong. A desire for spiritual catharsis, to interrupt the thick, stifling, dominance-subordinate relationship with his own mother and make himself comfortable. In short, I suspect that Japanese (especially female) feminists are secretly hiding deep down and are paternalistic waiters. They may have unconsciously shied away from the manifestation of maternal feminism. They may have unconsciously and unintentionally avoided the traditional idea of maternal feminism based on strong motherhood in Japanese society.

In this sense, existing Japanese feminists, who have been considered enemies of Japanese male liberation, may actually become allies and comrades in the liberation from their own mothers.

If this possibility is to be effective, then a broad, objective, bird's-eye view that goes beyond the existing factions of the extension of women's and men's rights to look at ourselves in such unconscious actions is needed for a worthwhile, non-sterile battle between feminism and masculism, women's studies and men's studies. Or perhaps it is necessary for the effective development of both.

(First published October 2011)

Japanese feminism is predicated on the existence of a strong paternity.

Japanese feminism's claim that Japanese society is patriarchal presupposes the existence of a clear and strong paternity in Japanese society.

If there is no strong paternity in society, patriarchy cannot exist in the first place. Therefore, the Japanese feminism advocated by Chizuko Ueno and others, which is based on the premise of patriarchy, cannot be realized.

Can these Japanese feminists answer the question of what exactly Japanese paternity means? This is because, as Gustav Voss wrote in "To Japanese Fathers," Japanese paternity has been weakened by motherhood and should be seen as indistinguishable from it. Japanese men and fathers may be the watchdogs of their mothers and mother-in-law.

This is a fundamental weak point of Japanese feminism, which directly imports the theories of the existing paternalistic Western society. If the premise of patriarchy in Japanese society collapses, the entire social movement and theories that have been developed up to this point will collapse.

Isn't strong paternity an illusion in Japanese society? Therefore, the existing Japanese feminism, which is based on the premise of strong paternity, cannot be established, is not possible, and has no future.

In this regard, it is necessary to change to the original Japanese traditional maternal feminism, which is based on the premise of a strong maternal presence, and advertise it loudly to the world.

Japanese feminism needs to break free from imported scholarship. It must be able to show the true shape of Japanese society by thinking it through and not by relying on borrowed theories in a way that makes sense to it. It is not enough to just study and know a lot of Western theories, we need to

radically change the way we have been doing things, which is to apply imported theories to Japanese society in a mechanical way.
(First published October 2011)

Motherhood Responsibility Evasion and Feminism

In Japan, women who want to run away from the responsibility of motherhood are advocating for feminism.
In short, they try to deny motherhood and motherhood in order to escape the pressure that falls on them to raise their children and educate them, and to escape the pressure to raise their children properly as mothers. This is a common tendency among women to escape responsibility.
(First published July 2012)

Japanese feminists who want to remain as the "eternal daughters

Current women's studies and feminism in Japan are deliberately biased towards a negative view of the current situation of women and an attempt to break away from it. It is necessary to change the current position of Japanese women so that they are viewed positively as heroines in a matriarchal society.
The reason for this negative view of the current status of women is that they (they) deeply desire to return to the status of eternal daughters.
In other words, their attempts to be career women without marrying, treating their children as obstacles, and denying adult women's role as mothers in general, are expressions of their desire to avoid adult motherhood and revert to being the daughters of their children.
It is the opposite of the return to the "eternal son" status that Japanese men have achieved. Japanese women have traditionally been in a state of "eternal motherhood" and this is a burden on their hearts (not wanting to bear the burden and responsibility of supporting their children). It can be said that women who feel that this is a burden on their hearts (that they do not want to bear the burden and responsibility of supporting their children) have entered into the current women's studies and feminism that denies motherhood. In short, they want to be in the "eternal daughter" state, like women in the West (it's easier that way). That is what we think. They want to be children forever. Because Western men are considered to be the "eternal fathers" of Japan, some Japanese women who want to be the "eternal daughters" want to have such strong and dependable fathers, so they assume the existence of such fathers to be an illusion, a fantasy, and struggle to realize the patriarchal system in Japan, a fictionalized version of a castle in the sand. I can say that they are.
(First published April 2012)

From dry feminism (paternal feminism) to wet feminism (maternal feminism)

Western feminism has seen women as inferior to men, and has aimed to make women equal to men, to make women conform to men, and to masculinize women. In this respect, it is under the influence of paternalistic and masculine values and can be called paternalistic feminism or dry feminism. Conventional feminism in Japan has followed this dry feminism.
Japanese feminism, if it wishes to have more of a voice in the future, should conform to the realities of Japanese society, see women as superior to men, train men to be more feminine and conform to feminine values through the power of motherhood, train men to conform to women, aim at feminization of men, and so on. We should take the path of maternal feminism and wet feminism.
(First published March 2011)

The Real Reason for the Introduction of Western Feminism in Japan

Until now, the reality of maternal dominance in Japanese society has not been accepted by the Japanese people. Japan is considered to be a patriarchal country, and feminism, the extension of women's rights, has been incessantly introduced.
Why is this?
Since the Meiji Restoration, Japan has been running along a Westernized path. The reason is that in order to reverse its position with the former suzerainty countries, China and Korea, Japan had to become a member of Western society by being actively imbued with the authority of the West, which was stronger and more advanced than China and Korea.

When we recognize the reality of mother-in-law domination of the family and the inundation of motherhood in Japanese society, it becomes difficult to apply the Western theory of women's weakness and the necessity of women's liberation to Japanese society, and it becomes impossible to say that Japan is a member of Western society. As a result, the Westernization of Japanese society did not progress, and Japan was treated as an alienated nation by Western society, and once again became a vassal state of China and South Korea, which had been on top of it.

Those in positions of power in Japanese society who thought that this would be a problem would have refused to face up to the reality of maternal domination of Japanese society and chose the path of introducing Western feminism into Japanese society in a single-minded manner. The Japanese government's vision of a gender-equal society is the ultimate example of this, and Japanese women scholars have turned a blind eye to the strength of maternal power in Japanese society and have played a role in the Westernization of Japanese society and the accompanying avoidance of the re-domination of Japan by former Soviet powers such as China and South Korea, as the government's errand-bearers.

(First published February 2012)

Japanese feminism, the gender equality movement, and envy of the housewife.

On the surface, the Japanese feminism and gender equality movements are promoting the advancement of women in society, but in reality, they are

However, in reality, it is a movement to pull down women who have no choice but to work outside the home due to lack of financial resources, from their position as full-time housewives with envy towards those who are able to live comfortably at home without working.

Isn't this a movement by which women who are unable to raise children or do household chores, or who lack the maternal skills to raise children, or who are inferior in their capacity to become full-time housewives, try to make up for their inferiority by entering the workforce?

Isn't it an attack on the impregnable housewife empire from the outside world?

(First published November 2014)

Maternal Feminism or Traditional Feminism and Japanese Society

In Japanese society, the idea that motherhood, or the power of motherhood, is strong and that it is used to expand women's rights can be called "maternal feminism".

Maternal feminism attempts to expand women's rights by maintaining and developing the status quo of maternal dominance in society, and can be referred to as "traditional feminism" because it makes use of traditional maternal power in society.

Traditional or maternal feminism is the feminism of the mother-in-law, the feminism of the mother-in-law, and the feminism of the mother.

This maternal, traditional feminism's way of maintaining and developing the status quo is clearly different from radical feminism, which seeks to destroy the status quo of women's weak power in Western society.

In addition, traditional matriarchal societies emphasize unity, harmony, congruence, and conformity to others rather than individual freedom and individual disparate statements of opinion. In this regard, maternal and traditional feminism based on such a traditional maternal-rights society is distinct from liberal feminism, which aims at the freedom and independence of the individual.

Maternal and traditional feminism can be seen as a new way of extending women's rights, which did not exist in conventional Western feminism.

(First published September 2011)

What the future of feminism in the world needs

When we criticize others for not being able to read the air, we should take into account that there is a masculine air and a feminine air in that air as well.

The masculine air is a Western atmosphere, a gaseous, dry atmosphere of killing, fighting, freedom, personal independence, objectivity, science and three-dimensional.

The air of women is a liquid, wet atmosphere of togetherness, harmony, interdependence, exclusivity, dragging, inconvenience, insidiousness, non-science, and two-dimensional planarity.

The essence of womanhood is crippling.

Femininity, by its very nature collectivism, bondage and restrictionism, has the power to destroy the very foundations of individualistic, liberal Western society.

Western feminists, however, try to apply masculine keywords such as "independence," "freedom," and "liberation" to women.

Western feminists are bound by the dry masculine values of individualism and liberalism, and they speak against the feminine while remaining trapped in paternalism.

Japanese feminists should teach Western feminists that the real liberation of women, the strengthening of women's rights, is linked to the realization of a world oriented towards the inherent safety-oriented collectivism, convoyism, and mutual psychological and emotional integration of femininity, which Japanese women have traditionally held. It should have been given.

However, Japanese feminists did not realize this and made the mistake of importing Western feminism, which is tied to masculine values, directly into Japanese society.

By directly importing Western feminism into Japanese society, they conversely injected masculine values into Japanese society, which weakened the femininity of Japanese society and resulted in an opposition to the true expansion of women's rights.

Why didn't the Japanese feminists see the error? This is because we lacked sufficient consideration and knowledge of the realities of women's society, women's psychology and maternal values that we should expand upon.

In the future, it is necessary for the world's feminism to clarify the reality of women's society and maternal values, the prototype of which exists in Japanese society, and to aim for their expansion (although this is not desirable from the perspective of Japanese male liberation). That.

It is necessary for feminism to have a flow of communication from Japanese feminism to world feminism. Japanese mothers (housewives) in large corporations and central government and mother-in-law in Japanese villages should be used as models for the world's strongest women.

(First published March 2011)

The Global Expansion of Motherhood Society

The traditional Japanese village society is dominated by a mother or mother-in-law. Children, both sons and daughters, have a strong sense of dependence on and indulgence for their mothers, and in this respect, Japanese village society can be called a mother-in-law society. Feminism in the world should aim to extend this mother-conscious society to the whole world. Japan-East Asian feminists should be the flag bearer for this.

(First published November 2016)

Documents

Summary of dry and wet personalities and attitudes

The dry and wet personalities and attitudes can be summarized as described in the following table.

		Wet.	dry (esp. as opposed to dry)
[A]		[Psychological proximity orientation]	
[A1]		Identify and share your psychological position with others	
[A1.1]		Collectivism Attempting to gather together and move as a group.	Individualism Attempting to move individually and separately from each other.
[A1.2]		Crowding Orientation Crowding one another into a small area.	Wide-dispersed orientation Scattering over a wide area among each other.
[A1.3]		Uniformity (homogeneity) orientation Attempting to frame each other in a uniform way.	Respect for diversity (heterogeneity orientation) Respecting each other's diversity.

[A1.4]	Sympathetic Orientation Attempting to align actions taken with each other.	Antisyncratic Orientation Attempting to avoid conforming to each other's behaviour.
[A1.5]	Mainstream Orientation (authoritarian) About the opinions one takes (already accepted.)	Non-mainstream oriented (anti-authoritarian) Acceptance of being in the minority in one's opinion.
[A2]	Building Relationships and Relationships with Others	
[A2.1]	Relationship Orientation Attempting to have positive human relationships with others.	Non-relationship Orientation Attempting to have few human relationships with others.
[A2.2]	Relational Orientation Prioritizing relationships with others with whom one is already tied (related).	Non-Nepotism Orientation The absence of a pre-existing relationship in relation to others.
[A3]	Freedom to decide what to do.	
[A3.1]	Regulatoryism To regulate each other's behavior.	Liberalism Attempting to act freely with each other. Trying to act freely with each other.
[A4]	Self-determination of action.	
[A4.1]	Interdependent Orientation To depend on each other. (Leaning on each other.)	Independence (self-reliance) orientation Acting independently and self-reliantly with each other.
[A4.2]	Interdependent Orientation To not make one's own decisions on one's own, but to let others make decisions for them.	Autonomous Orientation Being able to make one's own decisions for oneself.
[A5]	Privacy.	
[A5.1]	Anti-privacy Do not respect each other's privacy.	Respect for privacy Respect for each other's privacy.
[A6]	Clarity and rationality in action.	
[A6.1]	Ambiguity-Oriented The opinion I take is not frank and clear.	Clear (anti-vague) orientation The opinion one takes is frank and clear.
[A6.2]	Irrational Orientation Unable to be emotionally detached from things and not rational.	Rational Orientation To be emotionally detached from things and to act rationally.
[A7]	Ensuring openness of the group	
[A7.1]	Closed Orientation Preferring to be in a closed group.	Open-Oriented Preferring to be in an open group.
[B]	Psychomotor, activity and movement orientation	
[B1]	Securing Dynamic Energy and Mobility	
[B1.1]	Static Orientation Not attempting to move around spontaneously.	Dynamic Orientation Attempting to move around spontaneously.
[B1.2]	Fixation Orientation Attempting to become established in the land or organization one is currently in.	Non-fixed (movement/diffusion) orientation To move constantly without being settled in one's present location or organisation.
[B1.3]	Precedent Orientation Attempting to stay in the territory one has been in.	Originality Oriented Attempting to move into unknown territory.
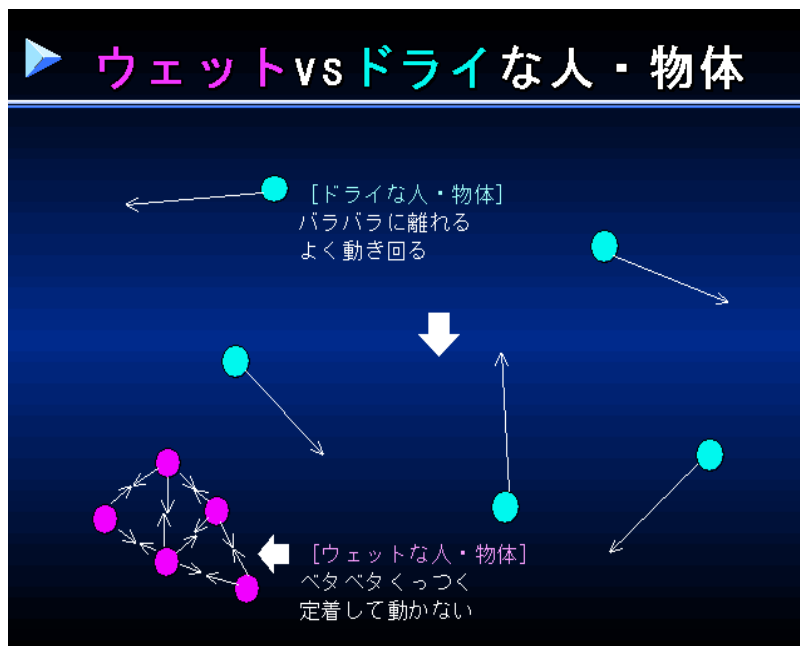
In the following section, we will explain in detail what kind of behavioral patterns are related to dry-wetness based on the results of the above discussion. The details of dry/wet modes of behavior will be given in a nutshell, including how they can be explained by the presence or absence of activity/mobility and the strength of psychological proximity orientation.

● A. Psychological proximity orientation (wet) - non-proximity orientation (dry) To be psychologically close to another person. To be psychologically close to another person. A. Psychological proximity orientation (wet) - non-proximity orientation (dry) Being psychologically
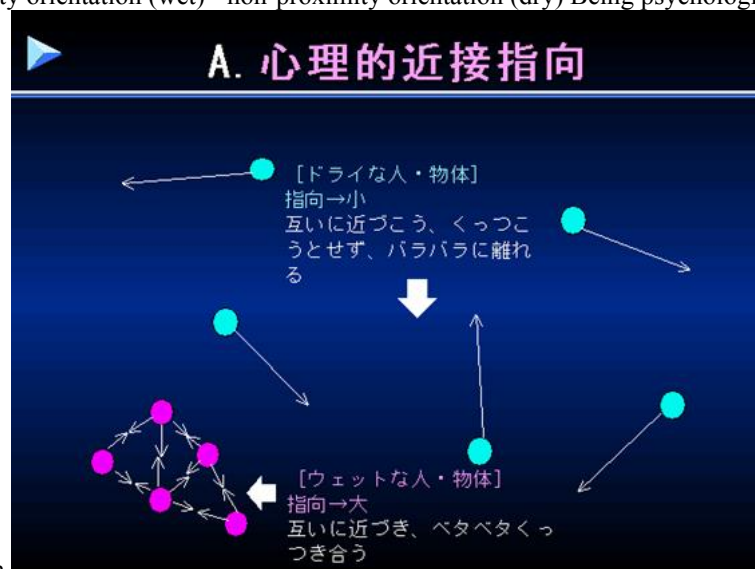
close to another person.

A1. Identification and commonality of psychological position with others (wet) - Differentiation and differentiation (dry) There is a dimension about whether or not one is psychologically willing to go to or gather with others. In other words, in order to be psychologically close to others, it is necessary to occupy the same place (psychological position) as the others, and for this reason people form groups, crowd together, and engage in synchronized behavior.

○ A1.1 Collectivism (wet) - Individualism (dry)
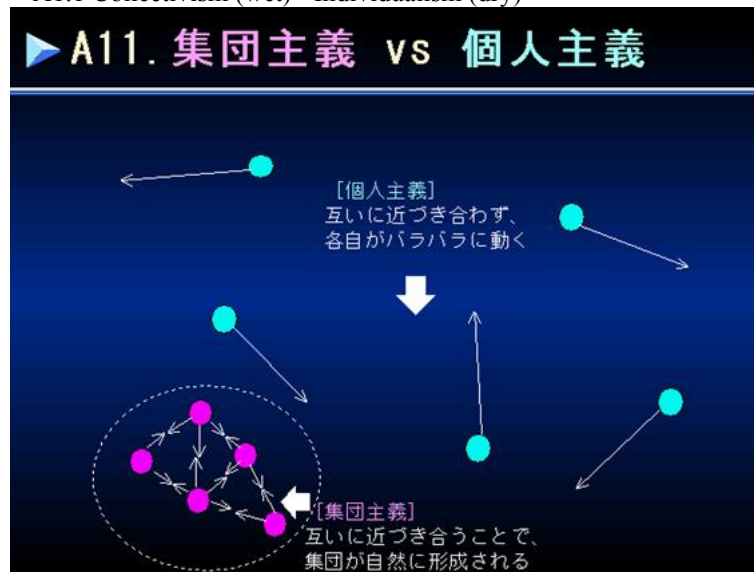
A1.1	Dry = individualism	Wet = Collectivism
Definition.	Attempting to move separately, one by one, alone and individually.	Attempting to move together and move in unison.
No. 1.	[Example ↓]	[Example ↓]
1	Preferring to act alone/alone.	Preferring to act in groups/collectives.
2	A preference for separation and independence from others.	A preference for unity and integration with others.
3	Putting one's own personal interests first.	The interests of the group you belong to (rather than your personal interests.)
4	He prefers to walk a different path alone and apart from others.	They do not like to walk alone and separate from others.

[Explanation]
In the state of psychological attraction, the idea of psychological proximity to others, operating in each individual, individuals prefer to stick together by attaching themselves to each other, creating cohesion and coming together as one. By psychologically approaching each other, each person becomes psychologically attached to each other and united and fused together in a single group or organization. Once they are attached to each other and form a group, the forces of attraction and cohesion come into play, and they all try to stay together. Trying to form a group and maintain cohesion with each other and denying the forces that try to divide the group. Within these groups, the forces that keep people together (group cohesion) are at work, and they try to stay together as a group or association, and they consider the movement of the group as a whole to be more important than their own individual movements. This leads to an attempt to put the interests of the group as a whole ahead of those of the individual. The individual inside tries to go outside alone. (Trying to secede.) A force works in the opposite direction and tries to pull them back into the group. Thus, if gathering together and moving together is called collectivism, collectivism is a wet mode of action in that it is oriented toward psychological proximity and cohesion with each other.
On the other hand, if the idea of proximity to others does not work well for each individual, they will not come close to each other, but will try to remain apart and apart from each other. Attempting to move apart from each other individually, one by one. Therefore, groups and associations do not arise naturally unless they have a purpose. Once formed, they are not afraid to break up the group. The individual is free to move around alone (alone) without regard to the gravitational pull from the surroundings. The individual must be able to move freely (alone) without regard to the gravitational pull of others around him or her, and determine his or her own movements and direction of travel. The individual is able to move freely (alone) and to pursue a path separate from others around him

or her. In this regard, it is possible to prioritize one's own personal movements and interests. When they try to leave the group, they can easily leave because there is no gravitational pull from others around them to hold them back. Thus, if we call it individualism when people try to exist and move individually and separately from each other, individualism is a dry mode of action in that it does not seek to separate from each other and to be psychologically close to each other.

○A1.2 Compactness-oriented (wet) - Wide-area dispersion-oriented (dry)
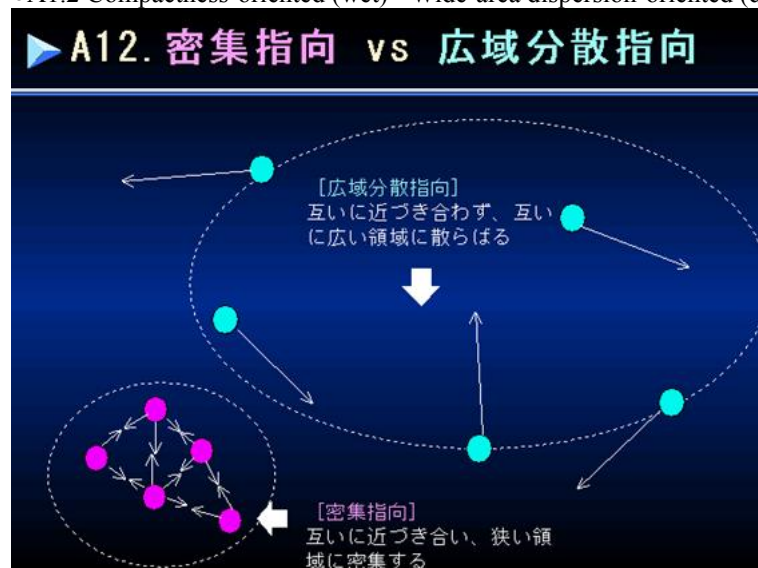
A1.2	Dry = wide area dispersion oriented	Wet = dense orientation
Definition.	To be scattered over a wide area of each other.	Crowding together in a narrow area.
No.	[Example↓]	[Example ↓]
1	Attempting to be dispersed in a large space.	Attempting to remain dense in a small space.
2	Preferring to be in a private room one at a time.	Preferring to be in a large room with many people.
3	Be objective in your view of things.	Not being objective.
4	He has a wide view of things.	Narrow view of things.

[Description.]
With the idea of psychological proximity to the other at work in each individual, each person moves in the direction of becoming less distant from the other by approaching and sticking together. The proximity of two people to each other in the direction of no separation causes them to be crowded together in a group, like a large room, in a small space with no separation between them. In this case, we are forced to see things within a narrow space, and our vision becomes narrower. Alternatively, there is a lack of objectivity since there is no sufficient distance between them. The concentration of authority etc. in the center, where more and more people gather, in order to achieve a higher density of cohesion with each other. (Centralized power.) They do not try to spread out to the periphery. This orientation to reduce the distance between them can be summarized by the term "crowding orientation", which is a wet behavioral pattern.
On the other hand, if the degree to which each individual is psychologically closer to the other is small, they are less likely to be close and cohesive with each other, and are therefore distributed (at greater distances and away from each other) within a larger space at a lower density. If the area of possible distribution is small, people are in a private room, i.e., isolated from the space where others are by walls or doors. (Greater distance from where others are.) To be oriented in such a way. Being dispersed over a large area, one can see a wide range of things at once and have a wide field of view. There is objectivity in the way we look at things because we can see at a sufficient distance

from each other. Decentralization of authority, etc., more and more to the provinces because they are oriented toward spreading out to the periphery at a lower density than each other. (Decentralization.) This orientation toward greater distance and distribution can be summed up by the term "wide-area decentralization orientation," which can be described as a dry mode of action.

○ A1.3 Uniformity (homogeneity) orientation (wet) - Respect for diversity (heterogeneity orientation) (dry)

A1.3	Dry = Respect for diversity (heterogeneity orientation)	Wet = uniformity (homogeneity) orientation
Definition.	Respecting each other's diversity.	Trying to frame each other in a uniform way.
No. 1.	[Example ↓]	[Example ↓]
1	Do not try to be side by side.	Do not try to be side by side with others around you.
2	I am tolerant of people who have a different opinion from me.	I am intolerant of people who have different opinions from me.
3	Acknowledging the diversity of people.	Trying to fit people into a uniform frame of reference.

[Description.]
When each individual has the idea of psychological proximity to another person at the same place psychologically with each other by trying to be psychologically close to each other. Attempting to stay focused on (position/place). Attempting to make the locations of each other's presence the same or common. Attempting to concentrate and occupy the same physical and psychologically identical positions with each other, so that they are side-by-side in a uniform state with each other. To be unified in a uniform position of existence, so that one person does not try to go to another position from there. It does not try to be unique in terms of its position of existence. To not try to be unique in terms of position of being. (Not to allow individuals to try to be unique in their own uniformity. (Refuse to acknowledge the existence of individuals who seek to occupy a position apart from themselves. Attempting to pull that individual into the position they are in. (An intolerance for those with different opinions.) This orientation towards being in the same psychological position of existence with each other can be summed up in the term uniformity (homogeneity) orientation, which can be described as a wet behavioral pattern. When everyone takes the same psychological position of existence, it means that everyone is crowded into that position, and in that respect, it is also related to the crowding orientation.
On the other hand, if the degree to which each individual seeks psychological proximity to others is small, people are mutually attracted and cohesive to each other to a lesser degree, allowing their positions of existence to be disparate and apart from each other. (Allowing them to be diverse.)

Many outliers of the distribution in space. (The width of the distribution should be large.) Tolerance for the existence of people with opinions different from one's own, with the feeling that they exist in a unique position different from the other. This psychological orientation to occupy disparate and diverse positions can be summed up in the terms of respect for diversity or heterogeneous orientation, and can be described as a dry behavioral pattern. The fact that each person tries to occupy a separate psychological position away from each other means that each person's place is widely dispersed psychologically, which is also related to the wide dispersion orientation.

A1.4 Sympathetic orientation (wet) - Antisympathetic orientation (dry)
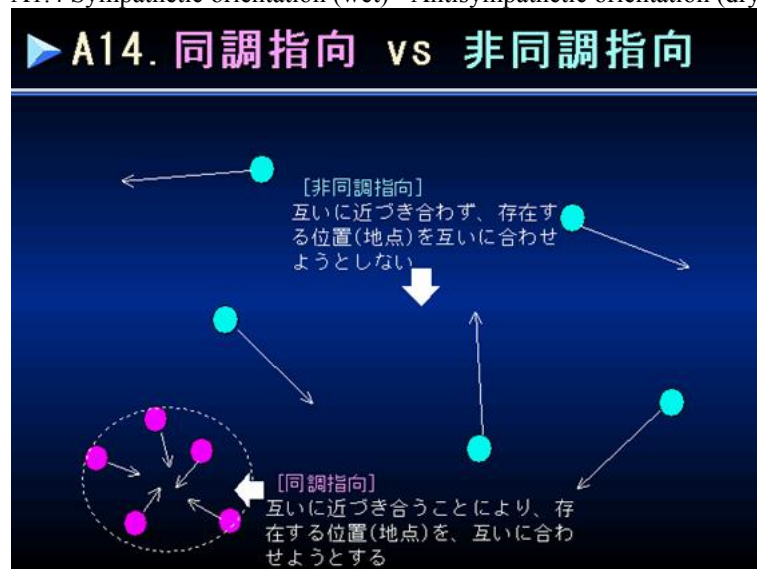
A1.4	Dry = anti-tuning orientation	Wet = tune-oriented
Definition.	Do not try to match the actions you take with each other.	Trying to match their actions with each other.
No. 1.	[Example ↓]	[Example ↓]
1	Trying to do things differently than everyone else around you.	Trying to do the same thing as everyone else around you.
2	Not liking to imitate others.	Preferring to imitate others.
3	Trying to be unique.	Attempting to be unique.

[Description.]
Trying to conform one's actions and direction of travel to those of others around them. (Trying to make them the same as each other.) Orientation to attunement. It means getting closer to others around you in an attempt to equalize your psychological position with them. A greater number of peers sharing the same psychological position increases the population density in that psychological position. It refers to the psychological attraction between individuals, resulting in a dense concentration of each person in the same psychological position. Attempting to do the same thing as others around them. (To imitate others around one's surroundings.) It means trying to psychologically homogenize and approach each other. (It means trying to occupy the same position.) Trying to unite with only those who have the same opinions is also a manifestation of trying to unite and merge with each other by ensuring mutual psychological homogeneity and having the same psychological position. It is the same behavioral pattern of avoiding isolation and trying to be individualistic. People with this orientation are anxious when they are not with someone else. The inability to tolerate solitude. Both of these behaviors involve motivations to stay in one another's company and psychologically in the same place by exerting psychological attraction. Thus, the entrainment orientation, that is, the tendency to synchronize one's behavior with others around them, leads to keeping the same position with each other, which is a wet behavioral pattern. In an environment where the degree of psychological proximity of each individual to the other is small, individuals can psychologically free themselves from the pull to group with each other and secure their separate, different, unique, individual positions. There is no attraction to share a

psychological position with others around them, so they do not try to conform their behavior to the others around them (i.e., they do not do things differently from everyone else around them or imitate others; they do not try to be different from others). Do not be afraid of being isolated from the others around you). They do not try to synchronize their behavior with others around them, which is called "anti-synchronization orientation.

A1.5 Mainstream-oriented (authoritarian) (wet) - Non-mainstream-oriented (anti-authoritarian) (dry)

[e.g.]
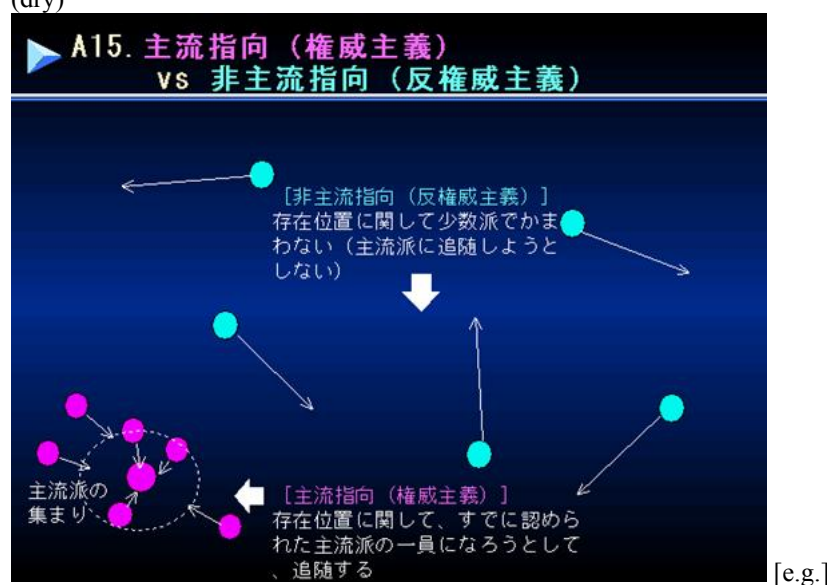
A1.5	Dry = non-mainstream oriented (anti-authoritarian)	Wet = mainstream oriented (authoritarian)
Definition.	To be okay with not being mainstream about the opinions you take.	About the opinions you take (what is already accepted.)
No. 1.	[Example ↓]	[Example ↓]
1	To be a member of a minority group and be okay with it.	To try to be a member of the mainstream.
2		
3	Don't get hung up on brands.	Stick to the brand when buying things.

[Description.]
A mainstream is a group of relatively larger numbers of people who are already gathered together. To be oriented to such a mainstream means to go to a place where a lot of people are already gathered (a major) and try to join them. Such mainstream-major orientation, in which people try to get together with the majority or mainstream group which is already crowded, is psychologically a wet behavior in that they try to align or equalize their position with the place where many people are already crowded, and they try to get closer to the masses and stick together.
A person in authority (e.g., a professor at a famous university's medical school or a designer of luxury brand products) is positioned as a central figure in the majority (mainstream) that has already gathered many psychological followers around him or her and has already established an unshakable presence. In that sense, the area with the authority figure is the most psychologically densely populated. Belief in authority is a promise of being able to participate in high psychological population density, and believing in or being prone to following the supposedly authoritative (e.g., belief in an authoritative product brand) means that one can go to the area of high population density where the Sawamans are congregated within psychological distance space and It is a form of mainstream orientation and a wet form of behavior in that it leads to the exercise of psychological attraction to gather with each other, referring to the tendency to want and crowd together.

Not being mainstream oriented. (Trying to be non-mainstream or minor oriented.) It is a mode of behavior that says it's okay to be in the minority. It is an attempt to go to the less crowded, quieter places. Quiet places are places that are less densely populated, less populated and farther away from each other, and the non-mainstream, minorities-oriented mode of behavior that is oriented towards going to those places is a dry mode of behavior.

Not believing in authority is not willing to join the majority (mainstream) of people drawn to authority, and it is a mode of behavior that dares not to join or gather in the mainstream and try to follow its own path. It is a behavior that attempts to distance oneself from others in psychological distance space, not to gather where they are densely packed (with authority figures and their products), and in this respect it is a form of non-mainstream orientation. This is a dry form of behavior.

(Addendum) Note that in relation to status, the upper class occupies a more mainstream and important position in their society, while the lower class is relegated to a minor and unremarkable non-mainstream position.

Orientation to the upper class. (e.g., the upscale oriented behavior of trying to imitate the culture of the upper class as well as oneself.) It is the behavior of trying to belong to the social mainstream, i.e., to be in a social position that everyone admires and wants to go to and gather around, which is wet.

In other words, it is an act of trying to get to a social position that everyone admires and wants to gather around, which is a wet behavior. In this regard, being mainstream oriented and wet.

The strength of this orientation to distinguish between upper and lower statuses is not necessarily seen to coincide with the level of status to which the person actually belongs. For example, in Japan, the common people of the lower classes, who have a reverent attitude towards the authority of the "ojo" = "government", are mainstream oriented and wet in that they uncritically accept the mainstream values of the "ojo" = "government" organization and try to conform to them, even if their affiliation is non-mainstream.

◎A2. Building Relationships and Relationships with Others (Wet) - Non-building (Dry) There is a dimension about whether or not one actively seeks to build relationships and relationships with others. Those who are oriented towards each other by psychological attraction to each other create a relationship/relationship by keeping intact a new psychological bond/connection with the mutually oriented other.

○ A2.1 Relationship/Connection Orientation (wet)-Non-Relationship/Disconnection Orientation

(dry)

▶A21. 関係指向 vs 非関係指向

[非関係指向]
互いに、他者の存在しない(第三者的)空間を指向する

[関係指向]
互いに他者を指向する
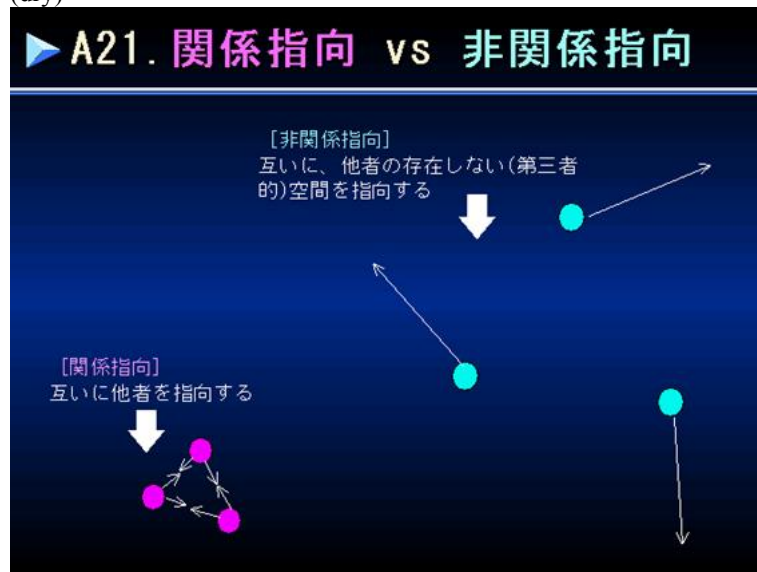
A2.1	Dry = non-relational and disconnection oriented	Wet = relationship and connection oriented
Definition.	Don't try to have much of a relationship with others. (Trying to break off the relationship.)	Actively trying to have relationships with others, to connect with them.
No. 1.	[Example ↓]	[Example ↓]
1	Not liking contact with others.	Preferring to have contact with others.
2	Don't particularly care about making a good impression on others around you.	Always care about making a good impression on others around you.
3	Distant in the way they socialize.	Intimate in the way they socialize.
4	An unwillingness to disclose one's inner self to others.	A reluctance to disclose one's inner self to others.

[Explanation]
With the idea of psychological proximity to the other at work in each individual, individuals will orient themselves to each other by drawing the other to them by attraction, or by approaching the other. In other words, the emphasis is to become oriented toward entering into a relationship of mutual attraction and proximity with others. (Emphasis on the relationship itself.) Mutual attraction to each other favours getting close enough to each other to come into contact with each other, and as a result, the mutual relationship becomes intimate. They come to share the same position, being in close proximity to each other, and from a psychological point of view, they become in a state of empathy with each other. It is easier for you and others to desire to be psychologically and physically united with each other by attraction to each other. (Preferring to use the word "love.")
Trying to be psychologically close to each other, trying to be liked by others around you, or caring to make a good impression. Or, to actively disclose one's inner self to others and share interests with each other. (In doing so, we try to occupy the same position psychologically, to get closer to each other psychologically. Actively trying to build a relationship with the other person in this way. (To join, to connect, to be connected.) It can be summed up in the terms of relationship orientation or connection orientation, which can be described as a wet way of acting. Relational orientation can also be called human orientation because it is directly oriented to other human beings.
When each individual is not psychologically close to the others around him or her, they lack the opportunity to attract and approach each other by attraction and to be oriented toward each other (human beings). In this respect, we should see human relations only as a means to an end. Since there is no mutual attraction to each other, they do not like to have contact with others and are distant in their social interaction. Because of their disparate psychological positions, they have little

empathy for each other and little (or no) consideration for each other. This is because Since we don't share our interests with each other, we are reluctant to disclose our inner self to the other person and we don't dare to try to get them to like us. They don't want to disclose their inner self to the other person and they don't dare to be liked by the other person. Thus, we try to remain psychologically distant from each other and do not orient ourselves to establish a relationship with others. (Or, to be oriented to cut off or disconnect from the other.) It can be summed up in the terms of non-relationship orientation or disconnection orientation, which is a dry form of behavior.

○ A2.2 Relational Orientation (Wet) - Non-relational Orientation (Dry)
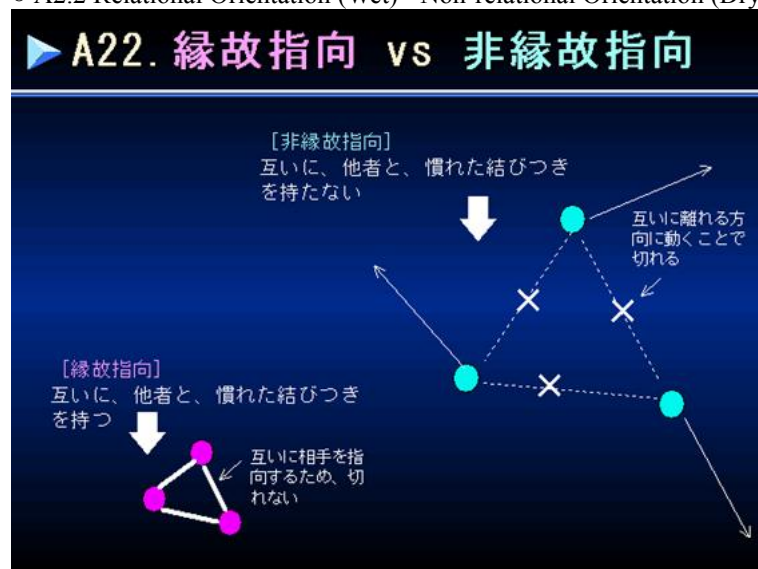
A2.2	Dry = non-relationship oriented	Wet = nepotism oriented
Definition.	To have no pre-existing relationships with others, regardless of whether or not they have existing ties to others.	Preference should be given to relationships with others with whom one has an existing connection (nexus).
No. 1.	[Example ↓]	[Example ↓]
1	Don't value nepotism (connections) in your relationships.	Respecting nexus (connections) in your relationships.
2	Not liking a parent-subsidiary relationship.	Preferring a parent-subsidiary relationship in social interaction.

[Description.]
Individuals sticking together by psychological attraction to each other. (Psychological unity.) Repeatedly entering this state of being, one becomes accustomed to the bonding connection itself between people. The state of being joined together becomes routine, and adhesion occurs. It is thought that the state of human beings exerting an attraction to each other through the familiar bonds they have with each other is what makes them "related" to each other. The psychological proximity to each other makes it possible for humans to come to a strong bond, an adhesion, thanks to the psychological proximity to each other. The mutual attraction between human beings has made it natural for them to be bound to each other, and this relationship often deepens to the level of a blood-related family, which in turn gives rise to a familial atmosphere. (e.g., a parent-child relationship that mimics that of a real parent-child.) This orientation towards strong mutual bonds becoming routine and prolonged can be summed up in the term "nexus orientation" and can be described as a wet behavioral pattern.
If the gravitational pull of each person to attach to others is small, it is difficult to create a connection with others and to form a nexus. Ties and bonds between people are weak. Or, the level of social interaction is shallow and not family-oriented. Orientation to a state where it is difficult to create mutual bonds can be summed up in the term non-nepotism orientation, which can be

described as a dry behavioral pattern.

◎A3. freedom of action decisions (dry) - inconvenience (wet) There is a dimension about the freedom to go in the direction one wants to go. If there is an attraction to psychological proximity between each other, that attraction becomes a tether, and people are psychologically unable to move freely.

○ A3.1 Regulatoryism (wet) - liberalism (dry)
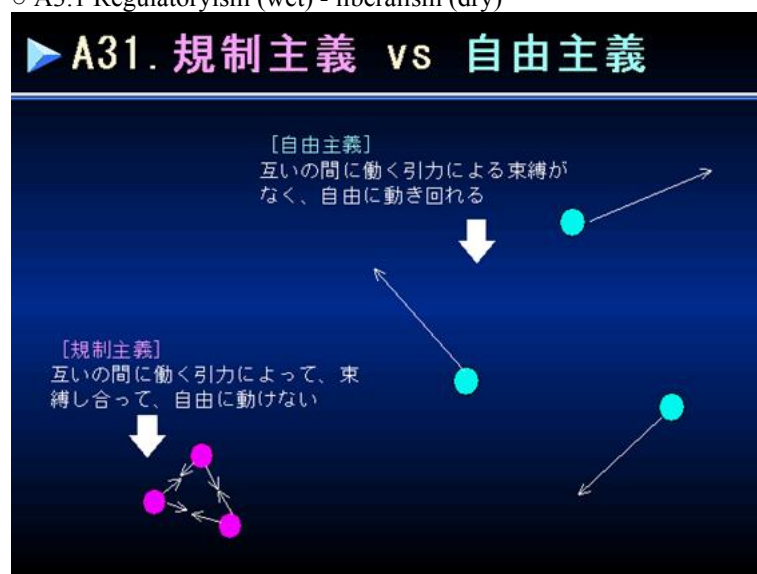
A3.1	Dry = Liberalism	Wet = Regulatoryism
Definition.	Trying to act freely with each other. (Trying to move about.)	To regulate each other's conduct.
No.	[Example ↓]	[Example ↓]
1	Preferring not to have your freedom of action regulated.	Preferring to have one's freedom of action regulated.
2	Allowing each other to act freely.	To keep each other's actions in check. (Dragging each other's feet.)
3	Do not like to be bound to each other.	Preferring to be bound to one another.
4	Allowing a slip-up.	Don't allow one person in a group to get out of the way.
5	Only the person who made the mistake is to be held accountable for it.	Even if the failure is committed by a single person, it shall be the responsibility of all those around him or her jointly and severally.

[Explanation]
If the gravitational pull that each individual exerts to get psychologically closer to the other is great, that pull becomes a restraint and prevents each person from moving freely in the direction he or she initially wants to go. Psychological attraction is the check, restraint, and constraint of the movements of individuals on each other as they approach each other. (Pulling each other down.) To make them move in such a direction. The state of attraction between human beings that binds these mutual movements is the state of "regulation". When gravitational forces of attraction are acting on each other in human relations, they become a restraining force on the free movement of human beings, and they become stuck in a state of restriction. With the gravitational force of attraction

between individuals, if one person tries to act outside of his or her surroundings, that action is restricted by the gravitational force of others around him or her to stay together and not allow the other person to go away. This is the source of the feeling in the person who initiated the action that there is dragging, ties, and lack of freedom of action. If one person takes action in the presence of psychological attraction, others around him or her are pulled along with him or her because of the gravitational attraction, and so the responsibility for the result of his or her action (e.g., failure) is not limited to the person who took the action, but it is the joint responsibility of everyone around him or her. . Under these circumstances, it is impossible for an individual to complete a free activity on his own. Therefore, people will take measures such as not taking action unless others in the vicinity agree to do so. In a psychological gravitational group, it is impossible for one person to escape from the group. This is because when one person tries to escape and run away, the gravitational force of attraction works between the person who tries to escape and the others around him, and some of the others around him try to follow him, or the others try to pull him back into their midst. Even if one person tries to move alone, he or she cannot move freely because of the psychological attraction between them and others who try to maintain proximity to each other. This orientation towards regulating each other's movements can be summed up in the term regulatoryism, which can be described as a wet mode of action.

On the other hand, when the psychological attraction that individuals exert on others is small, they are less likely to approach each other, restrain and check each other (they are free to move around freely because there is no human bondage). This is because When they want to move in a certain direction, they are not pulled down by each other's gravitational force and can move freely without being restricted by anyone. Each person is always able to move freely in the direction he or she wants to go, independent of the circumstances around them (e.g. by slipping away). (Allowing each other to act freely.) Responsibility for the consequences of taking action can be limited only to the person who took the action. This orientation to a state of free movement towards each other can be summed up in the term liberalism and can be described as a dry mode of action.

◎ A4. self-determination of action (dry) - non-determination (wet) Whether one can decide on one's own actions alone (whether one needs to conform to the wishes of others. There are dimensions about When psychological attraction is at work, it is not possible for them to decide their own actions on their own, but it depends on the movements of others around them.

A4.1 Interdependence orientation (wet) - Independence and independence orientation (dry)
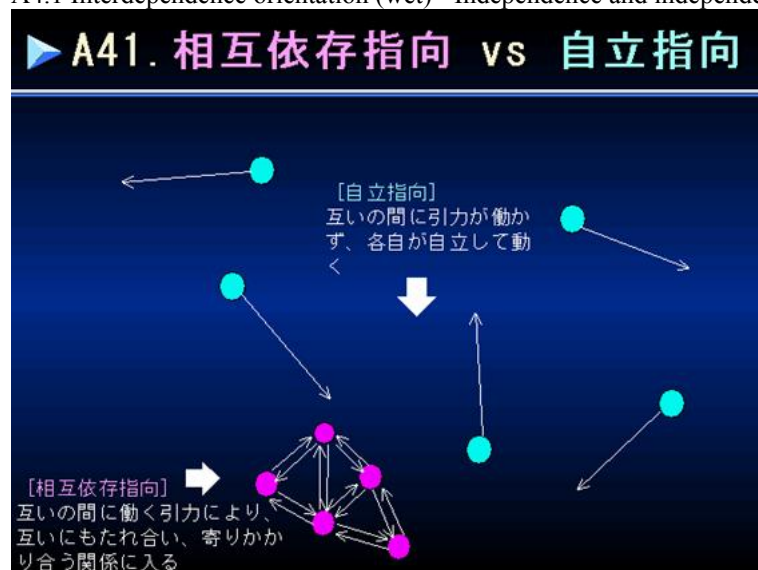
A4.1	Dry = independent and self-reliant oriented	Wet = Interdependent Orientation
Definition.	Acting independently and self-	To be dependent on each other.

	reliably with each other.	(Leaning on each other.)
No. 1.	[Example ↓]	[Example ↓]
1	Preferring to be independent of each other.	Preferring to lean on each other in social interaction.
2	Independent-minded.	Strong requesting spirit.
3	Aversion to spoilage.	Trying to spoil each other.
4	Aversion to creating factions.	The desire to create factions.

[Description.]
In a state where each individual is psychologically close to the others around them, they are attracted to each other and attached to each other, so that they lean on each other, i.e., they lean on each other. When the psychological attraction is strong, one's actions become mutually dependent on the other's actions. One's actions are dependent on the other person's actions. The degree to which we psychologically lean on the other person to determine who we are increases. By leaning on each other, we come to depend on each other's condition. Both parties will try to lean on the other, and in this respect, their requesting (spoiling) mind becomes stronger. In other words, if the psychological attraction is strong, one's actions will be mutually dependent on the actions of the other person. In other words, when psychological attraction is strong, one's actions are mutually dependent on the actions of the other person. In other words, our actions are interdependent. In addition, the degree of psychological dependence on the other person who decides what to be will increase, and the desire to ask for help will become stronger. This is a state in which each of us is interdependent on the other, and we come together. (i.e., creating a faction.) This also leads to an attempt to appraise the outside world of their power as a united entity. This orientation to interdependent relationships can be summarized in the term interdependence orientation, which can be described as a wet mode of behavior, since it is an orientation based on psychological attraction. On the other hand, if each individual does not try to approach the others around him/her psychologically or exercise psychological attraction, the individual is less influenced by the movements of the others around him/her in determining his/her own movements, and he/she is able to make his/her own decisions and act on his/her own. (Not being dependent on others around them for their actions. (The degree to which one's actions are determined by others around them is less. In this regard, they are independent and self-reliant from others around them. They don't lean on each other and are less likely to ask for help (spoiled). This orientation toward independence and self-reliance is more pronounced when the psychological gravitational pull is weak and they move around independently of each other, which is a dry behavioral pattern.

A4.2 Interdependence orientation (wet) - Autonomy orientation (dry)
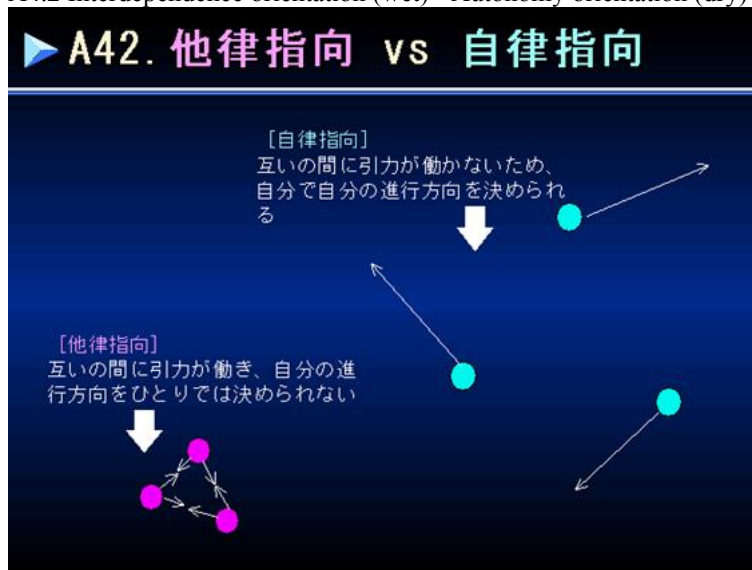
A4.2	Dry = Autonomous Orientation	Wet = otherwise-oriented

Definition.	Being able to make your own decisions on your own.	They are not able to make their own decisions by themselves, but leave it to others to decide for them.
No.	[Example ↓]	[Example ↓]
1	Having your own opinion.	
2	Don't be swayed by the trends around you. (Don't be influenced by them.)	Don't be swayed by the fads around you.
3	Being able to decide your future path on your own.	Not being able to decide. (Being influenced by the people around you.)

[Explanation]
An individual who is in the midst of a gravitational pull to be in psychological proximity to others and to each other is oriented to have his actions and direction of travel determined by others around him. (Or, being compelled to do so.) In the state of attraction at work, the influence of the gravitational force that keeps each person from the others around him or her from trying to move the other away from him or her. The need to change the direction in which one moves, whether one likes it or not, under the influence of (checks and balances, etc.). (The inability to maintain independence.) One's path is determined by the combination of the gravitational pull of others around him or her, and he or she cannot decide alone. In that sense, the influence of others around you is great. In other words, one's behavior is not determined independently, but is determined by the context in which one is interacting with others.
To be swayed by the trends around you means to move as you are pulled by the psychological attraction emanating from your surroundings. (For example, a friend who says, "I've already done _____, why don't you do _____? Why don't you _____ too? (Will you join me in doing so?) (and solicitation). Attraction causes the individuals in it to lack initiative in the actions they cause and are susceptible to being influenced by the opinions of those around them (i.e., not having an opinion of their own). Causing a state of affairs. Thus, leaving and entrusting one's actions and direction of travel to the gravitational pull of others around them. Orienting oneself to such a state can be summed up by the term other-regulation orientation, which can be described as a wet mode of action.
On the other hand, when the degree of psychological proximity with others is small, each person is able to determine his or her own behavior and direction of travel on his or her own, independent of the gravitational pull of others around him or her. (The ability to maintain autonomy.) They do not need to change the direction of their own movements in accordance with the movements of others around them. To be able to hold your own opinion without being swayed by the trends (trends, etc.) of others around you. It can be summed up by the term "autonomous orientation" and is a dry form of behavior.

◎ A5. Privacy (dry) - unsecured (wet) There is a dimension about the ability to keep one's private affairs secret. Attempting to be psychologically proximate to others continually raises the possibility of violating the private sphere of others and oneself. (The closer we get to others, the more our condition becomes fully visible to them).). In addition, under the condition of psychological attraction to keep close to the other person, we can get feedback from the other person about what he or she was thinking as a reaction to our actions toward the other person, which violates each other's privacy.

○ A5.1 Anti-privacy (wet) - Respect for privacy (dry)
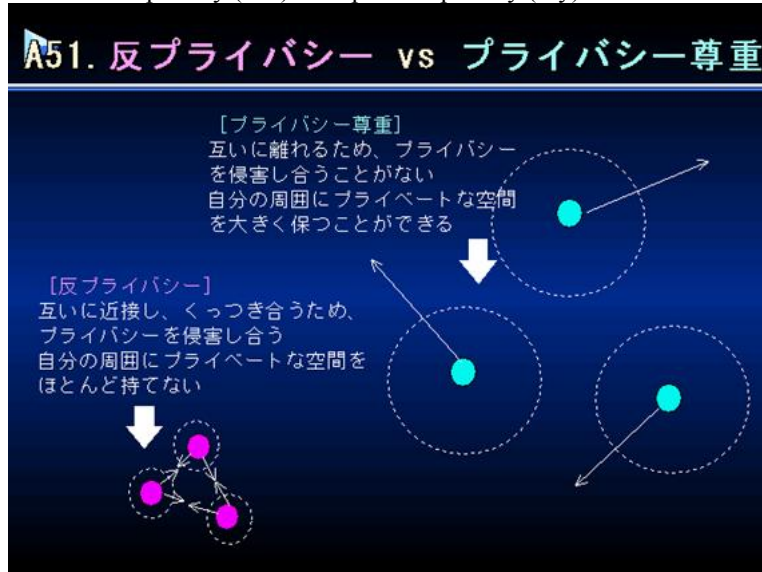
A5.1	Dry = Respect for privacy	Wet = Anti-Privacy
Definition.	Respect each other's privacy.	Do not respect each other's privacy.
No.	[Example ↓]	[Example ↓]
1	Not interfering in the privacy of others.	Willing to interfere in the privacy of others.
2	Do not like to monitor each other.	Preferring to keep an eye on each other.
3	Do not like to gossip about others.	Preferring to gossip about others.
4	Preferring not to tip off the authorities.	Preferring to tip off the authorities.
5	I don't care how I look to others.	I care about how I am seen by others.
6	Not liking to wear make-up.	Preferring to wear make-up.

[Description.]
Frequent sticking together and contact by being psychologically close to others leads to constant intrusion into each other's private space and leads to interference in the privacy of others (or the self) (intervention in private affairs). Preferring to gossip about others or attempting to tip off the authorities about the movements of others (becoming a source of talk or snitching) is to make oneself (a source of talk or snitching). To show that you prefer to monitor others and intervene in the privacy of others. To care about how you are seen by others is to intrude into each other's private spheres, through the checks and balances and surveillance of the gaze of others around you, to be concerned about what each other is doing and whether they will cause anything strange to happen away from you. (Intervening in each other's privacy.) Because we feel the presence of such a gravitational force. Wearing make-up and paying attention to one's appearance and dress means that one is aware of the presence of the other's gaze that checks one's own self, and controls one's appearance (face and dress) so that it appears to the other person effectively (as a check on the other person). These make-up and clothing behaviors draw the gaze of others all at once, bringing them psychologically closer to one's surroundings and actively relinquishing their privacy. It is also the act of trying to make oneself presentable to others, which is an act of checking the gaze of others. The fact that this kind of mutual surveillance and checks tend to interfere with privacy is correlated with the psychological attraction between the two parties, which is a wet behavioral pattern.
On the other hand, when the degree of psychological proximity to others is low. Attachment to each other. (Touching each other.) Since they do not do so, they do not cause intrusion into each other's private space and their privacy is respected. There is no longer the need to monitor and control each other by looking at each other, gossiping, and snitching. The reason why people prefer this kind of situation is that they do not try to exert psychological attraction on each other, which is considered to be a dry behavioral pattern.

A6. Ensuring clarity and rationality of behavior (dry) - Failure to ensure clarity and rationality of behavior (wet) There is a dimension to the ability to maintain clarity and rationality in one's behavior. Even if an individual initially intends to act clearly and rationally on his or her own, if he or she is sidelined by the gravitational pull of the people around him or her, or if he or she is concerned about the movements of the people around him or her, his or her actions will somehow become ambiguous and irrational.

A6.1 Ambiguity-oriented (wet) - Anti-ambiguity (clear) orientation (dry)
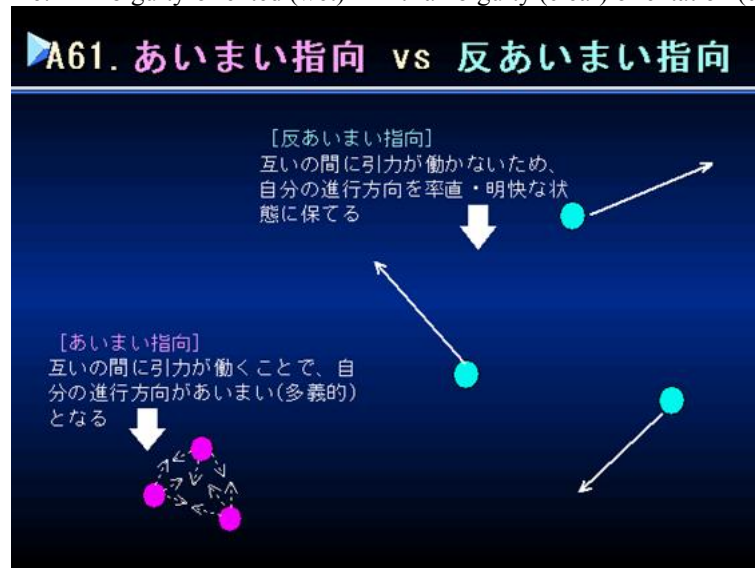
A6.1	Dry = anti-ambiguous (clear) orientation	Wet = Ambiguity Oriented
Definition.	The opinions I take are frank and clear.	My own opinion is not clear and straightforward.
No. [Example↓]	[Example↓]	[Example ↓]
1	Be direct in the way you say things.	Being far-fetched and euphemistic.
2	Trying to make things clearer in black and white.	Trying to keep things ambiguous.
3	Trying to be clear about your future path.	Attempting to remain ambiguous.

A6.2 Irrational Orientation (Wet) - Rational Orientation (Dry)

▶A62. 非合理指向 vs 合理指向

[合理指向]
互いの間に働く引力を断ち切って、
自分の進行方向を合理的に、割り切
ったものにできる

[非合理指向]
互いの間に働く引力を断ち切れず、
進行方向の面で、割り切れない
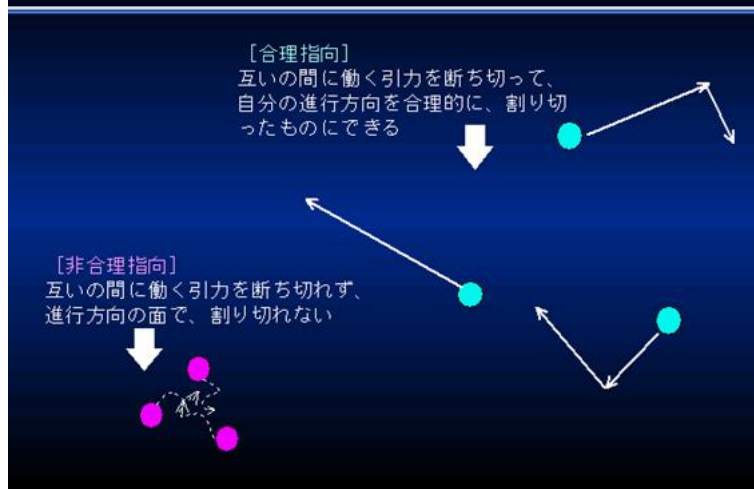
A.6.2	Dry = Rational Orientation	Wet = Irrational Orientation
Definition.	Being emotionally divided and acting rationally about things.	Unable to be emotionally detached from things and act rationally.
No. 1.	[Example ↓]	[Example ↓]
1	The idea is rational.	It must be irrational.
2	The idea is scientific.	It is non-scientific.
3	Do not believe in religion.	Believing in religion.

[Explanation]
When an individual attempts to move in a particular direction, the direction of travel becomes ambiguous due to the influence of the gravitational attraction from many directions around him or her. In other words, in interpersonal relationships where psychological attraction is active, even if an individual initially has a clear intention to move, the direction of travel becomes ambiguous and unclear (iridescent) due to repeated interventions and adjustments caused by the gravitational pull of others around him or her. The way of speaking becomes far-fetched and euphemistic, lacking in frankness. Moreover, in an environment where there is an attraction between them and others, they are unable to break the intervention of others who are trying to maintain their closeness to each other, and they are unable to take decisive action, so they are unable to go straight in the direction they have decided, and their rational logic and plans are bent. Because the direction of travel is constantly influenced by the direction of the gravitational attraction (atmosphere) from the surroundings of the place, it is impossible for a person to formulate a logical policy and move in a rational direction, because it changes into an atramentous one at a moment's notice. Thus, people's vague and irrational modes of behavior toward their surroundings are based on the wetness that psychological attraction brings.

When there is little psychological attraction to others, an individual's movements (including, for example, his future course of action) are not bent by the interference of the gravitational pull of others around them, it is easier to remain straight (frank) and clear (clear). When a person tries to move with a clear intention at the beginning, there is no intervention or adjustment due to the psychological attraction of others around him/her, so he/she can continue to move in a clear and definite direction. (No ambiguity arises.) To be able to maintain frankness, as if one were throwing a straight shot at the target in order to say something. In addition, when there is no psychological attraction between a person and others, the person is able to be free from the intervention of the attraction of others around him or her, and to act decisively, so that he or she can go straight in the direction he or she has decided, and can carry out a rational logic or plan without being bent. Since the direction of travel is not affected by the gravitational force, one can formulate a logical policy by oneself and go in a rational direction. Thus, a person's clear, unambiguous, rational and logical mode of action towards his surroundings is based on the dryness of being free from psychological attraction.

◎ A7. Ensuring the openness of the group (dry) - unsecured (wet) There is a dimension about whether there is a force at work to close the surface of the group (surface tension). If there are strong forces inside the group that try to attract and hold each other together (group cohesion), the group will close its doors to the outside world.

A7.1 Closure orientation (wet) - Openness orientation (dry)
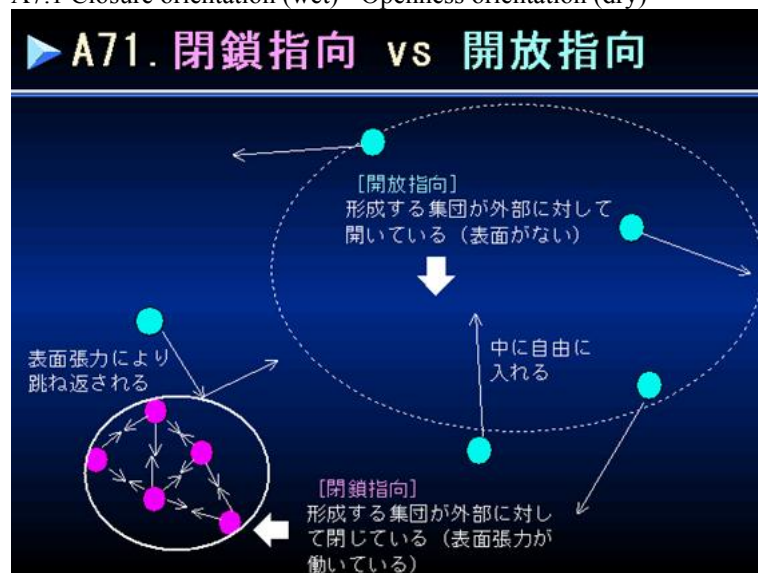
A7.1	Dry = Open Orientation	Wet = Closure Oriented
Definition.	Preferring to be in an open group.	Preferring to be in a closed group.
No. 1.	[Example ↓]	[Example ↓]
1	A preference for open relationships.	Preferring closed relationships.
2	Don't get hung up on the distinction between inside and outside.	Be particular about the distinction between the inside and outside of a person's circle of friends and acquaintances.
3	They are interested in things outside their group.	They are only interested in things within the group to which they belong.
4	Accept people outside of your circle of friends.	To exclude people outside of one's circle of friends by association.

[Description.]
When there is a psychological attraction for each individual to approach the other, there is a force of interpersonal scramble between each person to reduce the distance between them, to make the surface area of the group to which they belong as small as possible by holding each other's hands, so that the other is able to get in through the surface of the group that has already been formed There is not. These forces are equivalent to "surface tension" in a physical liquid, as they 1) refuse to let outsiders in, and 2) try to drag their peers in the group inside if they try to get out of the surface. In these conditions, people prefer closed interpersonal relationships and only try to associate with others within the group/peer group to which they belong. (That they are only interested in things within their own group.) These surface tension-like forces of closure orientation are a wet behavioral pattern based on psychological attraction.
In the absence of psychological attraction to approach others, the surface part of the group - each person inside colludes hand in hand with each other, and there is no such thing as surface tension in interpersonal relations that does not allow strangers to enter, and it is easily possible to get inside

from the surface of the already formed group (the inside is open to outsiders and There is. (The peers in the group are also free to step outside the surface. A person who A preference for openness in interpersonal relationships and an interest in the company of others outside the group to which one belongs. (To be interested in things outside of one's own group.) This openness orientation, in which there is no surface tension, is a dry mode of behavior that is not associated with psychological attraction.

B. Psychological movement/activity/movement/fluidity orientation (dry) - stationary/inactive/settled/settled (wet) Relates to the strength of the orientation to move around actively from place to place and to move around.
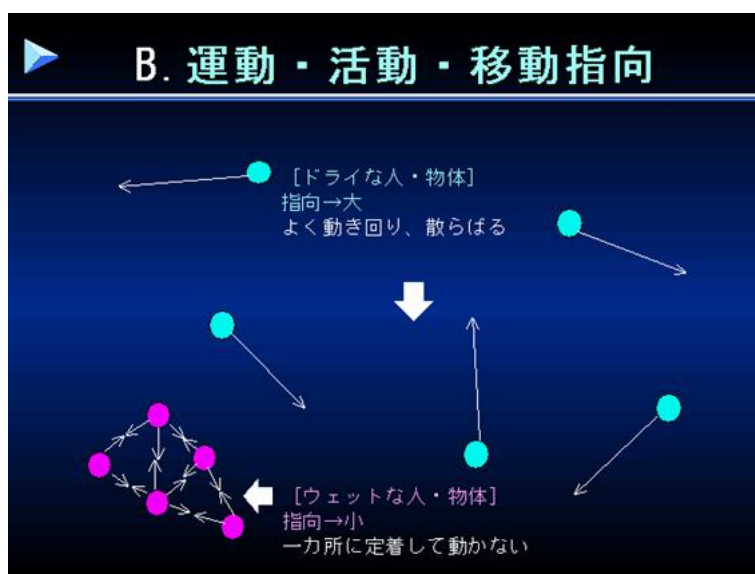
◎B1. dynamic energy/mobility secure (dry) - unsecured (wet) A dimension exists regarding whether or not there is a great deal of psychological kinetic energy. If there is a large psychological kinetic energy to move around and diffuse actively on one's own initiative, one can be free from the psychological pull and check from others.

○ B1.1 Static Orientation (Wet) - Dynamic Orientation (Dry)
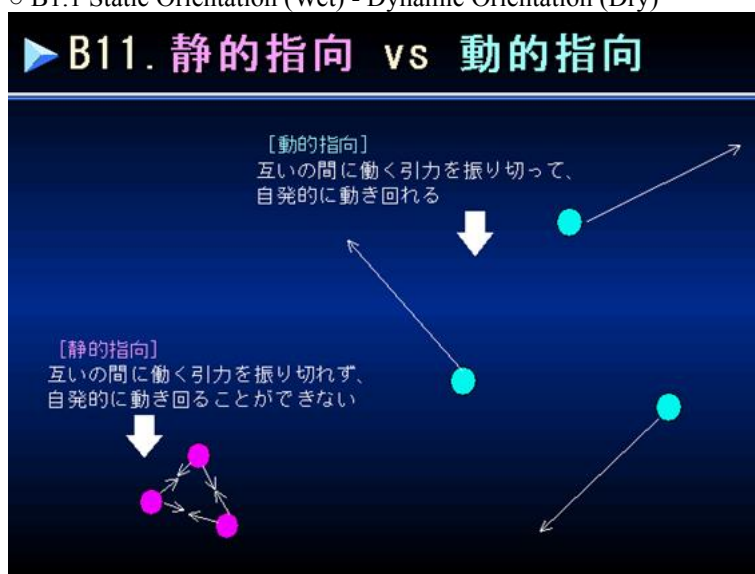
B1.1	Dry = Dynamic Orientation	Wet = static orientation

Definition.	Try to move around a lot.	Do not try to move around.
No. [Example↓]	[Example↓]	[Example ↓]
1	It works fast.	Slow movement.
2	The tempo of decisions on things is fast.	The tempo is slow.
3	The action is positive.	The action is passive.

[Explanation]
If each person's activity (kinetic energy) to move around spontaneously and actively on their own initiative is relatively small (slow speed), then they will be unable to move around easily, and it will be difficult for them to overcome the psychological attraction between people. If the activity (kinetic energy) of each person to move around spontaneously and actively is relatively low (slow speed), then the person in question will remain stationary in that place, making it difficult for him/her to overcome the psychological attraction between people to move around. The orientation to a static state (static orientation), where the kinetic energy is small and tends to be trapped by the psychological attraction acting on the counterpart (static orientation), is a wet mode of action.
On the other hand, if the activity (kinetic energy) of each person, who voluntarily and positively moves around voluntarily, is relatively large (fast), as in the case of gas molecules, he or she will move around without being stationary, and will have enough kinetic energy to overcome the psychological attraction between individuals. Thus, the orientation to a dynamic state where the kinetic energy is large and not trapped in the psychological attraction between individuals can be summarized by the term "dynamic orientation" and can be described as a dry mode of action.

B1.2 Fixation-oriented (wet) - Non-fixation (movement/diffusion) orientation (dry)
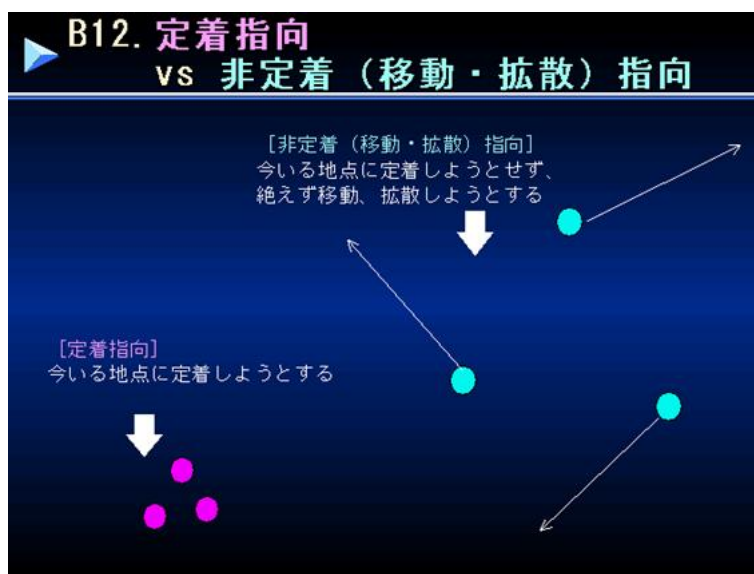
B1.2	Dry = non-fusing (movement and diffusion) oriented	Wet = fixation oriented
Definition.	Trying to move constantly without settling in the land or organization you are in.	Attempting to stay in the land or organization you are in.
No. 1.	[Example ↓]	[Example ↓]
1	Constantly moving. Preferring a (nomadic) life.	Preferring to settle in one place. Preferring the (agricultural) life.
2	He prefers personnel to be in flux.	Prefers personnel to be stagnant.
3	A preference for short-term contractual relationships.	Preferring to create long-term business relationships.

| 4 | Always trying to diffuse into new fields. | Trying to stay in the field you've been in forever. |

[Explanation]
Lacking the kinetic energy to move willingly, and in the midst of psychological attraction, whenever one tries to move in a certain direction, there is a pullback force against it, the individual is forever in the midst of an existing, hitherto existing, interpersonal, group, etc., of which he exists in or belongs to. To continue to remain in the status quo within a relationship (organization) without being able to diffuse outwardly. (Continuing to stay established and settled.) Relationships are static (personnel stagnant.) or the business relationship with a partner becomes long-term. This can be summed up by the term fixation orientation.

In a state of full kinetic energy and low psychological attraction to move on their own initiative, individuals are free to leave the place they have been in or the group they belonged to and constantly move to new frontiers without becoming entrenched in one place. In this situation, relationships become fluid (short-term contractual and easily cut off), and people change from one organization to another in a short period of time. This can be summed up by the term "non-persistent orientation".

B1.3 Precedent-oriented (wet) - Originality-oriented (dry)
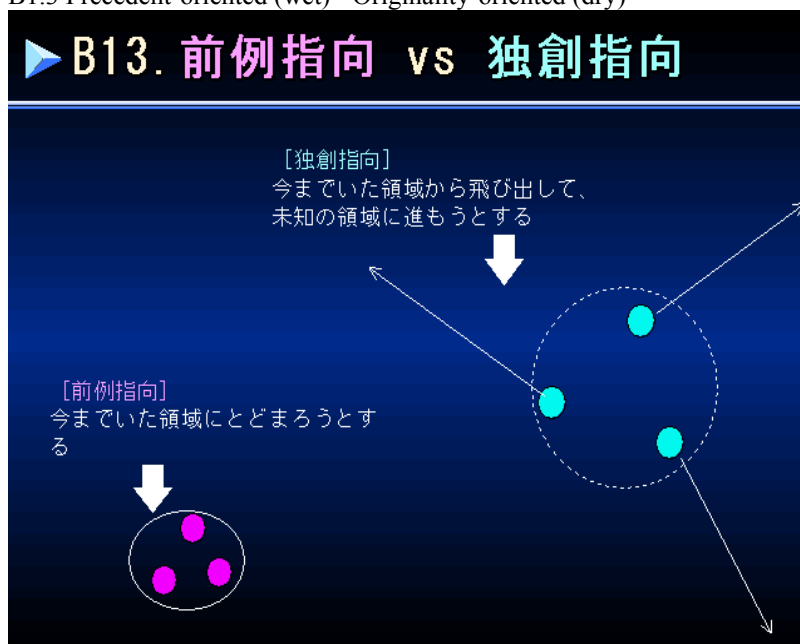
B1.3	Dry = creative orientation	Wet = precedent oriented
Definition.	Trying to go into unknown territory where no one has gone before.	He tries to stay in the territory he has been in.
No.	[Example↓]	[Example ↓]
1	To look for criteria for action in new and original ideas.	To seek the standard of action in existing conventions and precedents.
2	We dare to do things that have never been done before.	We try to do only what has been done before.
3	Preferring to change the status quo.	Preferring to follow the status quo as it is.

[Description.]
To try to stay where you have been, forever. (To settle and settle in one place.) Under such circumstances, the individual must lack the ability to move and diffuse into new territory (new fields). (Unwillingness to venture.) Under such circumstances, the standard of conduct should be

based on conventions and precedents that have always existed. Conventions and precedents are the accumulation of knowledge traditionally required for living in the settlement and are not checked as to their effectiveness. (This is not necessary if we are to remain in the same environment as before.) And so to accept it as it is, uncritically. (Preferring to follow the status quo.) Lack of willingness to go out into the new world, and thus fulfill the establishment of one's identity through rote integration with already established, precedent-setting knowledge and methods. Attempting to estimate the value of a human being by the amount of knowledge memorized about conventions and precedents. (The value of a human being is determined by the quantity and quality of precedent accumulation in one's mind. The seniority hierarchy, which grasps human relationships by discriminating between seniors who have accumulated a lot of precedents and juniors who have accumulated less, becomes the norm. People who are higher in the seniority hierarchy try to emphasize senior-senior relationships, where those who are lower in the seniority hierarchy dominate those who are lower in the hierarchy for that reason alone. This can be summed up by the term precedent orientation.

In a situation where the individual is constantly trying to move around from where he or she has been, the individual must be full of mobility and diffusion to new frontiers (new fields). (Eager to explore, to try the uncharted.) In such circumstances, the standard of action should be to look for new and original ideas that are unconventional and original. Creation of new knowledge and change of the status quo rather than routine and memorization of precedents. These behaviors can be summarized by the term originality orientation.

Of the above, the static, fixation, and precedent-oriented mode of action is that in a group of liquid molecules that give a wet sensation (e.g., water), if you put them in a cup or other lidless container, they stay in it forever and do not diffuse outward (evaporation is only possible when they become gaseous molecules). phenomenon and that it can be considered to be similar and a wet mode of action.

On the other hand, the dynamic, non-settled, originality-oriented behavior is considered to be the same as the phenomenon of a group of gas molecules (e.g., air), which gives a dry sensation, that is, once they are locked in a container and the lid is removed, they immediately diffuse out of the container and disappear from there.

Based on the above discussion, the concept of dryness-wetness in terms of personality and behavioral patterns has been discussed separately in sociology, psychology, and political science, such as collectivism and individualism, liberalism and restrictionism, and the presence or absence of respect for privacy, and has been considered as a superordinate concept that brings together and relates these various concepts. , which is expected to become more promising and important in the future.

For example, the introduction of dry-wetness as a superordinate concept for the classification of behaviors and cultures will allow the concepts of collectivism-individualism and regulativism-liberalism, traditionally viewed separately, to become more distinct from each other: "Collectivism and regulativism are both wet and There is" and "individualism and liberalism are both dry", which can be seen as linked to each other. And from this, for example, "individualism and liberalism are (both dry and) occur and are seen as interrelated and simultaneous" and "an individualist country (person) like the United States is at the same time a liberal country (person)".

In other words, the various dry and wet personalities and modes of behavior extracted here, such as collectivism-individualism and regulatoryism-liberalism, do not occur independently and separately from each other, but rather belong to the dry (individualism, liberalism, privacy Respect…) and wetness (collectivism, regulatoryism, anti-privacy…), and that they can be said to be interrelated and concurrently occurring and observed among those belonging to the wet (collectivism, regulatoryism, anti-privacy…).

Confirmation of the dry/wetness of the extracted modes of behaviour

To determine whether the above extracted behaviors are truly perceived as dry or wet, we asked, "Does this behavioral style feel wet or dry?" for each individual behavioral style item. A web-based survey was conducted from May to July 1999, with about 200 respondents per questionnaire, to confirm that my idea is mostly correct.

For the procedure of the web-based questionnaire (for confirmation) and the results of the web-based questionnaire (for confirmation), please refer to the author's other works on humidity perception, gases and liquids.

Conclusion
Based on the above results, the
(1) People with dry behaviors are more athletic and active in interpersonal relations and are less oriented toward proximity to the other person.
(2) People with wet patterns of behavior are those who have low mobility and low activity in interpersonal relations and have a strong tendency to seek proximity to the other person.
In other words, people who like to stay close to each other in interpersonal relations are wet people, while people who like to move around apart from others are dry people. To summarize, mutual separation and movement = dry, and mutual proximity and fixation = wet.
The dry-wet sensations that humans give to others in interpersonal relationships have essentially the same origin in terms of the size of kinetic energy and the strength of attraction and adhesion (equivalent to intermolecular forces) as the dryness and wetness of gas and liquid molecules and dry and wet objects in general, respectively. Being able to.

The law of dry-wet (humidity) perception.

Distinguish the pattern of movement of the analyzed object (group) into the following pattern D and pattern W.
D is dry and W is wet. and W is an acronym for Wet. W is an acronym for Wet.
The motion of Pattern D and Pattern W shall be shown in the diagram at the end of the book.
(The movies were originally created from computer simulations of liquid molecular motion for pattern W and gas molecular motion for pattern D.)

[Law]
Humans.
(1) Encountering, hitting, or touching pattern D. Dry (Dry, being dry.) When you meet, hit or touch the pattern D, you feel dry (dry).
(2) When pattern W is encountered or hit or touched, one feels wet (wet). (2) When you meet, hit or touch a pattern W, you feel "Wet" (wet).
Pattern D and Pattern W are universal patterns that are commonly applied to the movement of groups of molecules and objects to human relations.

The characteristics of Pattern D and Pattern W can be expressed in the following words.

Analytical Perspective.	Pattern W	Pattern D
1.	adjoining	discrete
(1) To approach.	Getting close. To approach.	To leave. To disengage.
(2) Connection.	Continuity. To be connected. To adhere.	To sever (a relationship).
(3) Implantation.	To stick. To stick.	To be peeled off.
(4) To cling to.	To cling to. To cling to.	To separate.
(5) To assemble.	Gathering. Density.	Scattering. Low density.
(6) One.	To unite and merge. To be one.	To be discrete. To be independent of each other.
(7) The same.	Being the same.	Being different. To be on a different path.
2.	slow speed	high speed
(1) Speed	Be slow.	Being fast.

Example.	Liquid molecular motion. Freshly made rice cakes.	Gaseous molecular motion. Silica gel grains, marbles.	

The (perceived.) Humidity should be lower (dry) as you approach pattern D and higher (wet) as you approach pattern W.

The speed at which the object moves is higher as it approaches pattern D and lower as it approaches pattern W. The direction of the object's movement becomes less attractive and more distant from each other as it approaches the pattern D. The closer it gets to the pattern W, the closer it gets to the pattern W, the closer it gets to each other, because of the mutual attraction.

Therefore, the (perceived.) The faster the object moves, the lower the speed of movement and the slower the speed of movement, the higher the humidity of the object. The further away the object is from the object, the lower the speed of movement, and the closer or closer it is to the object, the higher the humidity.

The direction of the object's movement is lower as it moves away from the object, and higher as it approaches or sticks to the object. A group of molecules to a group of objects in pattern D hits the skin (contact. , visible, and felt dry when their presence can be confirmed by ear. Pattern W (sticking to each other, not separating, dense, distributed in groups, moving at low speed. A group of molecules to a group of objects in a pattern W (not sticking to each other, dense, distributed in clusters, moving slowly) hits the skin (contact). , visible, being able to feel wet when their presence is confirmed by the ear.

Human beings, in social interaction, pattern D relationships (discrete and independent of each other, moving separately and freely at high speed. Hitting (or coming into contact with) and feeling dry inside the mind. Pattern W relationships (being attached to each other, united and not separated, moving at low speed together. Striking (or coming into contact with) and to be felt wet inside the mind.

That pattern D and pattern W can be said to activate a common pattern recognition area (the area that discriminates between pattern D and pattern W) within the nervous system, even when it occurs in different modes of perception, such as skin touch, vision, and interpersonal/psychological distance perception, resulting in a humidity judgment output.

Relationship between the dry-wetness of the natural environment and the dry-wetness of society

-from the perspective of agriculture (nomadic and agrarian)

1999.1-2005.8

This section summarizes the results of the study of the relationship between the dry-wetness of the environment and the dry-wetness of society and interpersonal relations, mainly by focusing on the state of agriculture.

The reasons why the state of agriculture was chosen as the axis of consideration are.

(1) It is an industry that is in direct contact with the natural environment in its execution, and in that sense, is greatly influenced by the natural environment. This is evident, for example, in the cultivation of cereals, vegetables, and grasses, which are greatly affected by the temperature, temperature, precipitation, and wind speed.

(2) Food security is the most basic industry in supporting human life. It forms the basis and foundation of human society and is highly influential in determining the direction of the social climate. This is evident, for example, in the widespread use of the term "village-society-like" in Japanese society, which is a characteristic of agricultural villages, even in government and corporate organizations in fields not directly related to agriculture (e.g., welfare and labor).

In considering the impact of the dry-wet nature of the natural environment on a society, we can

consider the dry-wet nature of social relations in the agricultural sector, an industry that is highly connected to the natural environment and has a large influence on society as a whole, on behalf of that society.

From a global perspective, agriculture can be divided into two categories: nomadic (pastoral) and agricultural.

Nomadic (or pastoral) herding involves moving around with horses, cattle, sheep, and other animals (livestock) in search of food (grass) and water for the animals and their products (milk, meat, hides, etc.) to make a living. Because they live with mobile animals, their lives are dynamic and light. They do not like the accumulation of goods that would prevent them from moving, and they are oriented toward the flow of goods (flow).

Farming is the cultivation of grains (rice, wheat, etc.), vegetables, fruits, and other plants, and living off of their products (fruits, seeds, etc.). To the extent that it lives with plants that cannot be moved while growing in one place, its life is static and weighty, and it is oriented toward accumulating (stocking) goods and property (material possessions) while remaining fixed and immobile in one place (immobile).

Nomadic (pastoralism) is carried out in a dry, natural environment with relatively little rainfall, such as the desert and steppes.   Farming, as in monsoon areas, (necessary for plants to grow.) It takes place in a wet natural environment with plenty of rainfall and plenty of water, as in the monsoon areas.

Classification of Agriculture	natural environment	Types of organisms that live together	Relationship between life patterns and geography	Handling of Supplies	mobility
Nomadic (herding)	Drying (dry and gaseous)	animals	Movement (dynamic)	Flow (flow-oriented)	Large (lightweight)
farming	Wet (wet, liquid)	plant	Immobilization and fixation (static)	Accumulation (stock-oriented)	Smaller (heavier)

The results of a survey conducted using the World Wide Web between May and 7, 1999, showed that nomadic = dry and agricultural = wet in terms of attitudes (approximately 200 respondents).

Number.	Item Description (Hypothesis = Dry)	-Dry-	Neither.	-Dry.	Item Description (Hypothesis = Wet)	-Z-scores.	significance
B10	Preferring a nomadic lifestyle.	62.727	20.909	16.364	Preference for agricultural life.	7.733	0.01

From the above table, it can be said that interpersonal relations in agrarian society are wet and interpersonal relations in nomadic society are dry.

Why are interpersonal relations in agrarian societies wet and interpersonal relations in nomadic societies dry? Possible explanations for the following are as follows

In agriculture, like planting and harvesting in rice cultivation, it is necessary to perform the same tasks as everyone else in a group or as a group, which requires unity, synchronization, and cooperation with the surrounding people. Therefore, it must be wet. In nomadic farming, each individual takes his or her horse or cattle in a different direction to graze, and often acts alone and independently. Therefore, it must be dry.

It tends to act alone and independently and is not expected to be in sync with its surroundings. Nomadic agriculture is a non-residential agriculture that moves around, not settling in one place, and the relationship between them is easily broken and therefore dry.

In nomadic agriculture, settled neighbors see each other every day and have to face each other even

if they are in conflict. Therefore, people living in the same place try to get along with each other and avoid confrontation as much as possible, and devote themselves to building and maintaining good human relations (a state of harmony). In that regard, be wet. Nomads may be close to each other today, but tomorrow they will be separated and go separate from each other. Even if they disagree and don't get along, if they move to separate places and away from each other, that's enough to keep them from seeing each other. Therefore, they are not so much interested in maintaining good human relations (a state of harmony) and are dry in this respect.

(For example, in a rice farming society, people must watch each other to make sure that no one draws too much water into their fields. In this sense, it is regulatoryist. It is regulatory and therefore wet in that sense. Nomadism moves freely across the vast grasslands, unconstrained by others. Nomadism is liberal in that sense and therefore dry.

In agriculture, people are interdependent on each other, just like agricultural irrigation in rice farming. When one person takes water from a mountain stream, the other person takes less water. On the other hand, in agriculture, as in the case of waterways, road maintenance and harvesting, it is impossible to work alone and requires group work in which people help each other. In this sense, it is interdependent and wet in terms of interpersonal relations. Nomadic pastoralism requires the people involved to work alone and independently of each other. They are required to ride around on horses alone in the open grasslands, and do the grazing work on their own. In this sense, they are self-reliant and have dry interpersonal relations.

In this sense, it can be said to be self-reliant and has dry interpersonal relations. The area where people live is densely populated. Therefore, it is densely (overcrowded) oriented and wet in terms of interpersonal relations. Nomadic agriculture is a form of free range farming and only a few people are distributed over a large area of land. The areas inhabited by the people involved in it have a low population density. Therefore, it can be said that nomadic agriculture is widely dispersed and has dry interpersonal relations.

The above explanation can be summarized in the following table.

Agricultural system	natural environment	interpersonal relations
farming	Wet, liquid (monsoon)	Wet, liquid (entrenched/relative, relational, group/tuning, regulatory, interdependent, dense)
nomadism	Dry, gaseous (desert, grassland)	Dry, gaseous (non-fixed, non-relative, non-relative, individual, non-tuned, free, independent, widely distributed)

It would seem, therefore, that there is a positive correlation between the dry-wetness of the natural environment and the dry-wetness of interpersonal relations.

In short, dry deserts and steppe peoples (nomadic peoples such as the Jews and Arabs) are dry, while fertile oases of rich vegetation, agricultural peoples, and green peoples (such as the rice farmers of East and Southeast Asia) are wet. The pastoralists and dairy farmers (e.g., Western Europe), who live in lands that are not as dry as deserts, but where plants do not grow to the extent that they can be fully relied on for agriculture, and who depend on livestock to support their livelihoods, live a life that is half sedentary and half migratory.

From the above scheme, Japan is a typical rice farming people, a wet type of people. On the other hand, Europe and the United States are nomadic pastoralists and belong to a relatively dry category. In this regard, in determining whether the ethnicity of each ethnic group in the world is dry or wet, it is useful to know first whether they are agricultural or nomadic/pastoralist.

It goes without saying that in order to find out if we can really say the above, we need to travel to different societies around the world (both dry and wet) and confirm through fieldwork that interpersonal relations are dry in the arid zone and wet in the wet zone.

Which personality is more wet (dry), male or female?

In the following section, we describe gender differences in interpersonal behavioral aspects between

men and women in terms of wet vs. dry dimensions.

1.
It has been said that wetness in interpersonal perceptions is related to femininity. For example, Haga and Yasushi Haga (1979) described Japanese people as "calm, fine-tuned, 'wet', 'feminine', and shy" (emphasis added), and the above description suggests that there is a relationship between wetness and femininity. However, Haga did not make an empirical analysis of the correlation between wetness and femininity, but only a vague impression of it.

In order to confirm whether the "feminine" = "wet" ("masculine" = "dry") picture actually holds true, the patterns of interpersonal relationships extracted in this study were cross-checked with the major theories on the behavioral differences between men and women, and tabulated in the table below (the theories were extracted from Mamiya's 1979 Mitchell 1981] [Minamoto 1986] and others were the main references). Things.

[The relationship between gender differences in behavioral aspects of men and women and the dry/wetness of interpersonal sensations: summary table]

In the table, red in the string represents wetness and blue represents dryness. All of them are linked: female -> wet, male -> dry. (The opposite pattern was not found.

In the table, notations like "→ B20 gather together… In addition, the notation "→B20 come together…" in the table indicates the items of the questionnaire about the dry/wet personalities and attitudes that correspond to the contents of the table.

1] Individualism - Collectivism	Source.
Men get together for a specific reason, but women simply get together for the sake of getting together -> B20 Prefer to get together with each other itself/doesn't get together unless there is some purpose.	Mitchell 1981
In workplaces where there are many female employees, there are always several groups. Women, in particular, seem to prefer and enjoy groups.	Kageyama 1968.
Women tend to merge their bodies and minds with other people and things, and they tend to show affection and empathy → A14 They prefer to integrate and merge with others.	Mamiya 1979
Women enjoy the act of harmonizing (burying) themselves in the whole → A14 They prefer to unite and merge with others.	Minamoto 1986
The masculine use of power emphasizes the individual, celebrates individual achievements, and separates the individual from the group, whereas the feminine use of power promotes the well-being of the group and its relationships with others.	Bakan 1966
(2) Independence-Oriented - Interdependence-Oriented	
(3) Dispersion-Oriented-Compact-Oriented	
Girls have superior cognitive speed and manual dexterity, such as focusing on the details, whereas boys think more in terms of the whole than the details.	Mamiya 1979.
Men prefer to maintain a greater distance from others than women do, whereas women are more tolerant (positive) than men to physical proximity to people.	Mitchell 1981
Men feel more uncomfortable with dense conditions than women -> A3 Distributed into a large space.	Deaux 1976
Women (like men) have difficulty with the dualistic counterpoint of the individual and the individual.	Mamiya 1979.
Women don't look at things objectively and replace problems with problems of human emotions versus human emotions.	Kageyama 1968.
Women tend to be more dense to the center and men tend to be more dispersed to the periphery -> A3 Dense in small spaces/distributed over large spaces, F24 Centralization/decentralization.	Mitchell 1981

Men endure loneliness, and living alone due to relocation is not as painful and itchy as it is for women.	Mamiya 1979.
4] Respect for Diversity - Uniformity Orientation	
Boys have more freedom and their behavior is less unconventional and unpredictable.	Mitchell 1981
Girls have less latitude to deviate from the category criteria than boys, and the categories are narrower → B17 Trying to fit into a uniform frame of reference.	Wallach1959
(5) Inhuman-Oriented- Human-Oriented	
Men are fascinated by the pursuit of a profession that deals with things like raw materials, objects, mechanical problems, or abstract concepts… (Whereas. The world of women is . . is far and away exclusively a world of people and is very sensitive to the aspirations and expectations of others. Women are more perceptive than men in their judgments of others.	Newcomb 1965
Whereas boys study and manipulate things directly, girls are drawn to interpersonal relationships, such as human voices and faces, rather than things… Well-developed language functions adapted to interpersonal interaction → E27 Emphasis on human relationships themselves.	Mamiya 1979.
Boys' motifs are cars, airplanes, etc… In contrast to inorganic objects, the main characters painted by girls are organic objects… Anthropomorphism is common in women's paintings.	Minamoto 1986
(6) Non-Relationship-Oriented - Necessity-Oriented	
[7] Liberalism-Regulationism	
A boss can be very effective if he says to a woman that she is responsible for her own actions rather than telling her that you are wrong in one way or another.	Kageyama 1968.
8] Autonomous-Oriented-Organic-Oriented	
Women's egos are not autonomous and are maintained by their relationships with others.	Mitchell 1981
Women are hesitant to make independent and confident decisions → C38 Autonomy/no autonomy in the actions they take.	Mamiya 1979.
Women are very sensitive to the expectations and desires of others → A23 They are easily influenced by the opinions of those around them.	Newcomb1965
Boys have a higher degree of ego-involvement in learning activities, whereas girls are more motivated by the level of demands on their grades (by parents, teachers, and others) and by interpersonal comparisons (with their peers) than by the success or failure of the task → A23 They are more likely to be influenced by the opinions of their peers.	Mamiya 1979
(9) Antituning-Oriented-Tuning-Oriented	
Women, out of concern for their surroundings, express their intentions	Kageyama

differently from their true intentions and often adopt behaviors contrary to their true intentions → B9 They try to adapt their behavior to the people around them.	1968
Girls are more compatible with their peers and either change their judgments or endure the incongruity and maintain their friendships.	Mamiya 1979.
Men value self-expression but are less interested in cooperative expression with others, while women value harmony with and service to others more than self-assertion.	Minamoto 1986
Women are more sympathetic and sympathetic than men, and they are more likely to identify with people who are more influential → C34 They want to identify with their surroundings.	Schwarz 1949
About the grammatical features of the language we use being out of the norm… Women are far more likely to be concerned about it than men.	Trudgill 1974
(10) Anti-Authoritarianism-Authoritarianism	
Girls are more likely to try to use adult authority to defend themselves.	Mamiya 1979.
Women use more standard variants and forms of words closer to the accent that are considered to have prestige than men…. Women have a much higher rate of using the pronunciation of authoritative features than men, even when social class is taken into account…. Women are more likely than men to use "good" (correct) forms of pronunciation….	Trudgill 1974
11] Respect for Privacy - Anti-Privacy	
12] Anti-Ambiguity-Oriented - Ambiguity-Oriented	
Women are more regressive and do not express clear attitudes compared to men →A9 The way they say things is frank/distant.	Mamiya 1979.
Girls try to master all subjects universally. (Author's note: their orientation to subjects is unclear.) In contrast, boys focus their energy on subjects they are good at and relax in subjects they are not good at or bored with. (Author's note:)	Mamiya 1979
Males use primary colors and avoid neutral colors, while females use more → A22 Make things clear/keep things ambiguous.	Minamoto 1986
Male painting concentrates its attention on certain colors and motifs and devalues others. (Author's note: Their orientation to color is clear.) Women, on the other hand, use all colors equally, avoiding a bias toward any one color. They think, "I've used this color, so I have to use that color too. (The	Minamoto 1986
(13) Rational Orientation-Irrational Orientation	
(14) Dynamically-Oriented - Static-Oriented	
Women don't like to assert themselves as strongly as men do -> C14 Self-assertion.	Minamoto 1986

(15) Non-Fixed Orientation - Fixed Orientation	
The center of the girl's drawings is often lower than the boy's, giving them a sense of solidity and stability. Girls are less interested in taller things.	Minamoto 1986
The number of girls who draw vehicles is very small compared to boys → A11: they are settled in one place and do not move	Minamoto 1986
16] Originality-Oriented - Precedent-Oriented	
Boys' eyes light up with curiosity and show happiness when they encounter a new tool, while girls' eyes show fear and shy away from it.	Minamoto 1986.
Girls show more fearful reactions to many types of events -> D37 Unwillingness to venture.	Goldstein 1959
When girls are confronted with failure, their solutions tend to be nonsensical and they tend to escape from the task scene, which is more noticeable than for boys.	Hermatz 1962
Girls return to previously successful tasks more often than boys, and boys return to previously unsuccessful tasks more often than girls -> D37 Unwillingness to venture.	Crandall 1960
Boys express aggression in the form of antisocial and destructive behavior, whereas girls express it in the form of prosocial (challenging the rules) and non-destructive (verbal and attitudinal only) behavior. Females are less likely than males to engage in antisocial behavior.	Mamiya 1979.
Men are willing to change the status quo, whereas women are dependent on the status quo changed by men, but are reluctant to change the status quo themselves.	Minamoto 1986
Girls adapt better to the environment and comply with the rules -> F30 Change/adapt to the status quo.	Mamiya 1979
17] Open-Oriented - Closed-Oriented	
Girls are more likely to create exclusive, closed factions.	Mamiya 1979.

References
(Note)? References marked with an asterisk (*) were used in the literature extraction [Mamiya 1979], for which detailed data were not available due to the omission of data.
Bakan, D. The duality of human existence. Chicago: Rand-McNally. 1966.
Crandall, V. J., & Robson, S. (1960). Children's repetition choices in an intellectual achievement situation following success and failure. Journal of Genetic Psychology, 1960, 97, 161- 168. (See Mamiya 1979 p178)
Deaux, K.: The Behavior of Women and Men , Monterey, California: Brooks/Cole, 1976
Goldstein, MJ (1959). The relationship between coping and avoiding behavior and the response to fear-arousing propaganda. Journal of Abnormal and Social Psychology, 1959, 58, 247-252. (The relationship between coping and avoidant behavior and responses to fear-inducing publicity)
Hermatz,M.C. :? (See Mamiya 1979, p. 178) , 1962 Yuko Kageyama: Josei no kanjo develpment, Nihon Keiei Shuppan-kai, 1968 Takeshi Mamiya: Sex Difference Psychology, Kaneko Shobo, 1979
Fumie Minamoto: Ega ga kara no seisa no seisa no danjo (Gender differences between men and women), Tokyo Shobo, 1986.
Mitchell,G.: Human Sex Differences - A Primatologist's Perspective, Van Nostrand Reinhold Company, 1981 (translated by Yasuo Chinmayo Chinmayo: Male and Female Sex Differences, Kinokuniya, 1983)
Newcomb,T.M.,Turner,R.H.,Converse,P.E.: Social Psycholgy: The Study of Human Interaction,

New York: Holt,Rinehart and Winston, 1965 (Translation by Kazutaka Furuhata: Social Psychology A Study of Human Interaction ,Iwanami Shoten ,1973)

Schwarz, O, 1949 The psychology of sex / by Oswald Schwarz Penguin, Harmondsworth, Middlesex.

Trudgill, P.: Sociolinguistics: An Introduction, Penguin Books, 1974 (translated by Shigeru Tsuchida: Language and Society, Iwanami Shoten, 1975)

Wallach M. A., & Caron A. J. (1959). "Attribute criteriality and sex-linked conservatism as determinants of psychological similarity." Journal of Abnormal and Social Psychology, 59, 43- 50 (attributive criterionality and gender-related conservatism as determinants of psychological similarity)

Wright, F.: The effects of style and sex of consultants and sex of members in self-study groups , Small Group Behavior, 1976, 7 , p433-456

As a result, as the above table shows, most of the associations between interpersonal relationships and gender differences that have been addressed in traditional theories are.

(1) Feminine = "wet" (the forces that attract, check and constrain each other, the inter-attraction force is high.

(2) masculine = "dry" (the force of mutual attraction, which is equivalent to the intermolecular force, is small).

It was found that.

(1) The behavioral pattern of females is similar to that of liquid molecules (with high intermolecular forces).

(2) The behavioral pattern of men is similar to that of gas molecules (with low intermolecular force).

This is the case.

To confirm this, we asked respondents to respond to a questionnaire in 1999.5-7 asking about the dry or wetness of their personalities and attitudes, and the percentage of people who chose "masculine = dry" was significantly higher than the percentage of people who chose "feminine = dry", as shown below.

Number.	Item Description (Hypothesis = Dry)	-Dry-	Neither.	-Dry.	Item Description (Hypothesis = Wet)	-Z-scores.	significance
C12	Masculinity.	46.154	24.434	29.412	The idea is feminine.	2.863	0.01

The reason for these wet/dry differences between the two is presumably related to differences in biological valuables between women and men.

Women, who are biologically more valuable, are expected to engage in wetter behaviors for their own protection. For detailed reasons as to why wet behavior is effective for the self-preservation of biologically more valuable beings, see the table below.

Wetness and Biological Valuableness of Behavior (Summary Table)

	wet (i.e. dry)	Relevance to Biological Valuableness
1	collectivism	It is safer to be together with others than to be alone, because in the event of danger, we can work together to do what we cannot do alone.
2	interdependence orientation	It is easier to rely on each other to help each other and deal with danger when we are in danger.
3	crowd-oriented	Rather than being dispersed, it's better to be in one place with everyone, because it gives you a feeling of being together and a sense of security.
4	uniformity of purpose	By doing the same actions as everyone else, so that you don't float alone in your surroundings, you become more likely to receive help from those around you by being like them. We can add to the subject of imitation learning and follow the actions that everyone around us takes, thinking that since everyone else is doing it, it's probably right and probably safe. To be able to get an example of behavior without having to work at it.

5	people-oriented	-
6	cronyism-oriented	By limiting relationships to only those that you know are secure in advance, you can use them more effectively for your own protection.
7	restrictionism	-
8	heteronomy-oriented	By leaving your actions to those around you, you don't have to actively take the blame for the failure of your actions on yourself.
9	tuning-oriented	It is safer to conform to what everyone around us (the many) does, because we can rely on the logic of numbers and feel safer. We feel more able to act as part of a crowd, our ego expands, our moods grow, and we feel more courageous enough to face danger when we act in concert with everyone around us.
10	authoritarianism	He seeks to ensure his own protection by following a mode of behavior that is guaranteed by those in authority for his safety, where everyone around him follows.
11	Anti-Privacy	-
12	fuzzy orientation	By obscuring what you were saying and allowing you to take it in different directions, it makes it easier to get away with it when you make a mistake and there is a pursuit of responsibility, as if you didn't really say that.
13	irrational orientation	-
14	static orientation	(Where you know it's safe.) It is more advantageous to protect yourself if you don't move much and stay still, without fear of moving around and entering dangerous territory.
15	fixation orientation	Preventing the creation of new hazards associated with moving to a new location by staying in a place that is already known to be safe for a long time.
16	precedent-oriented	Avoid the unpredictable dangers of doing the unknown by choosing to do only those things that are already guaranteed to be safe.
17	shutdown orientation	By staying only with a companion whose safety is already guaranteed, we prevent the intrusion of strangers from the outside that might be dangerous or harmful.

2.

A questionnaire survey was conducted to verify whether the above gender differences between men and women and dryness/wetness, i.e., 'feminine' = 'wet' and 'masculine' = 'dry', are actually perceived by people as true or not.

Methods] "Which of the attitudes expressed in two paired sentences is more 'feminine'?
Respondents were invited to submit a questionnaire page to an Internet web page search engine, asking, "How do you feel about this?

The questionnaire items were selected from all the items that were found to be significantly dry (wet) during the 1999.5-7 survey (in principle, Z-scores of 5.00 or higher were obtained), and the items were extracted evenly for each category.

The response period was mid-April 2000.

[Results]

The total number of respondents was about 200. The ratio of male to female respondents was about 40:60, with slightly more females. The respondents were in their teens and twenties alone, accounting for almost 90% of the total age group, which could be considered overwhelmingly young.

As a result.

The percentage of subjects who judged dry and wet attitudes to be "more feminine" and "less feminine", respectively, was 65.8% (27/41), with a significant difference (1% level) between the "wet" and "feminine" items. Feminine"→2% (1/41)

Items with no significant difference (1% level) -> 31.7% (13/41).

The number of items that identified the "wet" side as "feminine" by a significant difference (1% level) was higher than the "wet" side, accounting for 65% of all items. There were few items that were the opposite.

In conclusion, the relationship between "femininity" and "wet/dry" can be concluded by saying that young Japanese men and women today consider "femininity" to be "wet" as far as their responses are concerned.

This result is consistent with the results of the literature review on "femininity" as wet as described in the previous section.

Are the Japanese dry or wet?

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In the following, the characteristics of Japanese interpersonal relations (national character) will be explained from the perspective of wet versus dry.

1.

It has been said that interpersonal dryness/wetness, and especially wetness, is a characteristic of the Japanese personality and attitude. For example, Haga Yasushi (1979) outlined the Japanese character as "gentle, detailed, 'wet' (emphasis added), feminine and shy". Yoshii Hiroaki 1997] uses the word "wet" to describe the nature of Japanese communication, as an indication of the importance placed on face-to-face communication.

In order to confirm the validity of this view, I compared the patterns of interpersonal relations extracted in this study with the major theories that have been proposed as representing the traditional national character of the Japanese people (Minami 1994) and Aoki 1990). In order to extract the theories, I referred to Minami 1994 and Aoki 1990.

As the following table shows, most of the characteristics of the Japanese people's interpersonal relations that have been discussed in the traditional theories are characterized by "wetness".

Therefore, the traditional interpersonal relations of the Japanese people can be regarded as wet in principle. In other words, the traditional behavioral pattern of the Japanese people is similar to that of a liquid molecule (with high intermolecular forces).

In addition, the following database table, which is a list of Japanese national characteristics, is comprehensive in content (it covers most of the interpersonal characteristics of the Japanese people). Thus, most of the traditional characteristics of the Japanese people can be summarized by

the word "wet".
Relationships between Traditional Japanese and Wetness: Summary Table]
Each argument is summarized in the chronological order in which it was published.   The red color
of the item indicates wetness.

Number.	item	Researcher's name	gist	extracted dimension (Wet)	Corresponding Western Culture	Ex dir We
(1)	Culture of Shame	R.Benedict (1946)	To be attentive to public opinion of one's own behavior. Setting guidelines for one's own behavior based on the judgment of others.	Anti-privacy, otherwise-oriented (concern for the eyes of others.)	Using one's own judgment as the standard for setting the guidelines for one's own behavior. (The culture of sin.)	Pr au ori
(2)	family structure	Takenobu Kawashima(1948)	Rule by authority. Lack of personal behavior. Social norms that do not allow for independent criticism and reflection. A familial atmosphere of parent-child bonding and external hostility.	Authoritarianism, collectivism, regulatoryism, sympathetic orientation, nepotism and closure orientation.	Rebellion against authority. Emphasis on personal action. Independent criticism and permission for reflection. Lack of familial unity and a sense of openness to the outside world.	Ar au inc lib sy ori rel ori op ori
(3)	Lifetime employment and seniority (Japanese style management)	J.C. Abegglen (1958)	There is a lifetime relationship between the company and the employee.	Settlement oriented (settled in the organization), precedent oriented	The relationship between the company and the employee is contractual and temporary.	M ori ori ori
(4)	vertically structured society	Chie Nakane(1967)	Japanese social groups, which were born out of a "sense of place" and "group unity," seek their organizational characteristics in the "tatami" nature, which is analogous to the parent-child relationship.	Closedness, cronyism, collectivism, and irrationality	The organization is horizontal and flat.	Op ori ca inc rat
(5)	quiet childcare	Caudill, W., Weinstein, H. (1969).	Japanese mothers make a lot of physical contact with their children and keep them quiet so that they are less	Static orientation, interdependent orientation, and dense orientation	The mother has less physical contact with the child and makes the child dynamic so that he or she is physically active and responsive to	Dy Or Inc Or W Di Or

			physically active and passive to their environment.		the environment. (Dynamic Parenting).	
(6)	centralization of power	Kiyomei Tsuji(1969)	Modern local government has a history of being completely smothered before the strong restraints of centralized bureaucracy.	Crowding orientation (centralization of authority to the center)	Decentralized. The devolution of powers to the regions. (Decentralization.)	W: de ori (de of
(7)	competition for sympathy	Ishida Takeshi (1970)	Adhering to the value orientation and behaviors that are dominant in the group you belong to. Acting like others.	Syncretism (conformity to the masses) and uniformitarianism (side-by-side)	To act apart from others. (Non-sympathetic.)	No sy: ori res div
(8)	being spoiled	Kenro Doi(1971)	The Japanese continue to seek the same emotional stability and close emotional ties between "mother and child" even after they come of age.	Interdependent orientation, collectivism (oneness)	Lack of bonding between mother and child. Not seeking emotional stability from the mother. (Lack of indulgence.)	Inc ori inc
(9)	interpersonalism	Satoshi Kimura(1972), Eitoshi Hamaguchi(1977)	Characterized by interpersonal interdependence, mutual trust, and an intrinsic view of interpersonal relationships.	Human orientation (emphasis on the relationship itself).	Interpersonal, valuing mutual independence and viewing interpersonal relationships as a mere means to an end. (Individualism.)	No ori (m ori
(10)	transitive	Hiroyuki Araki(1973)	Within the Muratic structure, the individual loses his individuality and his actions are determined by the will of the group.	otherwise-oriented	Individuals maintain their individuality and determine their actions by their own will, even within a group. (Autonomous.)	Au ori
(11)	collectivism	Ma Hiroshi (1973)	The relationship between the individual and the group, with the group's interests taking precedence over	Collectivism.	Putting the interests of the individual above those of the group. (Individualism.)	Inc

			those of the individual. The relationship between the individual and the group should be one in which the individual and the group are not at odds with each other.			
(12)	maternal principle	Hayao Kawai(1976)	Indicated by the function of "inclusion" and having a basis in the principle of one mother and one child, which encompasses all things with absolute equality.	Human orientation (interaction.) , collectivism (oneness)	Less unity between mother and child. Operating on the open paternal principle. (Paternal principle.)	No ori inc
(13)	Big Room Office	Shuji Hayashi(1984)	In contrast to the Japanese office space, where many employees work in a large room with many desks facing each other, in the West, employees work in private offices.	Crowding Oriented, Anti-Privacy (Mutual Monitoring)	An employee working in a private room, not a large room. (Private offices.)	W dis ori res pri
(14)	Authoritarianism, lack of originality	Junichi Nishizawa(1986)	Overreacting to the theories of Western authorities as if they were one's own experience and criticizing them. Picking up original technology from the West without crossing a dangerous bridge and focusing on its practical application.	Authoritarianism (a desire to follow Western theories) The authoritarianism (a desire to follow Western theories), precedent-orientation (an unwillingness to go into unknown territory on one's own)	Rebellion and subversion of the existing order of authority to create new and original knowledge. A willingness to cross dangerous bridges.	Ar au an ori
(15)	intercooperative self	Markus, H, R, & Kitayama, Shinobu (1991)	Making the self an intercoordinated and dependent entity.	Interdependent orientation, human orientation.	Making the self mutually independent and self-reliant. (Interdependent Self.)	Inc ori hu
(16)	face-to-face	Yoshii, Hiroaki (1997)	We have a culture that is overly	Dense orientation (physical proximity),	Not to be biased towards face-to-	W dis

			dependent on face-to-face communication and has an inherent constitution where concentration calls for concentration.	human orientation (intimacy), and anti-privacy (gaze).	face communication.	no ori
(Others)						
	laying the groundwork		Discussions should be held beforehand with the relevant parties in order to successfully conclude negotiations, etc.	nepotism oriented and regulatoryism	When negotiating, do not talk to the relevant parties beforehand, but negotiate directly.	Nc ori
	collusion		Checking each other's moves so that the other party does not take free action (competition to offer a low bid price) and deciding in advance what moves the other party will take (bid price) in a check and balance.	Regulatoryism (suppressing free competition) and sympathetic orientation (creating a consultation buddy.)	To freely decide on the actions one takes without prior discussion with each other.	Lil syr ori
	Government Regulation		The government will check and restrain the movement of the industry through administrative guidance and other means.	Regulatoryism	The government does not have much of a check or restraint on the industry's movements.	Lil
	The inability to say NO.		Inability to take care of each other and reject what the other person says.	Human orientation (seeking to be liked) Collectivism (not allowing mutual criticism)	Rejecting what the other person says, once and for all.	Inl ori inc

Traditional Japanese National Character: Detail of the Literature Review]
The following is a rough list of the existing literature on Japanese national character, which indicates that the traditional Japanese national character is wet. The literature is arranged in the order of oldest publication. Descriptions consist of (1) bibliographic data such as the names of authors and titles of the articles, (2) a summary of the sections related to wetness, and (3) information on how the authors relate to the survey items.

1. [Culture of Shame]
(Bibliography) Benedict, R. The Chrysanthemum and the Sword : Patterns of Japanese Culture, Boston Houghton Mifflin, 1948, translated by Hasegawa Matsuharu, "Chrysanthemum and the Sword : Patterns of Japanese Culture", Social Thinking Society 1948.
(Summary) Japanese culture belongs to the culture of shame.

(Related to the questionnaire items) ↓
Anti-Privacy
B24 I care about how I am perceived by others.
Otherwise-oriented

people-oriented
E18 Trying to be liked by others around you.
E22 Being always concerned about making a good impression on others around you.

2. [Family]
(Bibliography) Takenobu Kawashima, Family Structure of Japanese Society 1948, Nihon Hyoronsha
(Summary) Japanese society consists of families and familial cohesion, and the family principle that dominates it is opposed to the principle of democracy.
1 Rule by "authority" and unconditional obedience to authority → Authoritarianism
2 Lack of individual action and the lack of a sense of personal responsibility that comes with it → Collectivism and regulatoryism
3 The social norm of not allowing any independent criticism or reflection.
4 The opposition between the familial atmosphere of parent-subsidiary bonding and the hostile attitudes towards the outside. 'Sectionalism'. → being nepotistic, sympathetic and closed-minded.
(in relation to the questionnaire items) ↓
authoritarianism

E15 Respecting the other person's status and status in social interaction.
Collectivism
A1 Prefer to act in groups or associations.
D29 Not preferring to go alone and separate from others.
B22 Preferring not to criticize each other within a group.
Regulatoryism.
B15 Even if one person commits a mistake, he or she is jointly and severally responsible with the others around him or her.
nepotism oriented
C24 The atmosphere of social interaction is familial.
B14 Preferring a parent-subsidiary relationship in social interaction.
Sympathetic orientation
E36 Trying to unite only those with the same opinion.
Closed-door orientation
B21 Obsessing over the distinction between intra- and extracommunity in social interaction.
D33 Attempting to associate only with people within one's own group.

3. [Lifetime employment, seniority system]
(Bibliography) Abegglen, J.C., The Japanese Factory: Aspects of Its Social Organization, Free Press 1958, supervised and translated by Tsumi Urabe, "Management in Japan", Diamond Inc.
(Summary) The crucial difference one immediately notices between Japanese and American factory organizations is the lifetime relationship between the company and its employees in Japan (lifetime employment).
Employee pay is primarily determined by the level of education and years of service and family members when they join the company, with only a small portion based on the type of work and the

results of their work (seniority system (wages)). →Precedent Oriented.
(Related to questionnaire items)
D15 Preferring to stay in one organization (e.g., workplace) for a long period of time. (Intra-organizational settlement.) Precedent Oriented
E12 Emphasis on seniority.

4. [Vertical society]
(Bibliography) Chie Nakane The Human Relations of the Vertical Society Kodansha 1967
(Summary) In Japan, when an individual positions himself or herself in society, he or she places more importance on "place" than on his or her own qualifications. The workplace, company, government office, school, etc. to which one belongs is called "Uchi no" and is not perceived as a corporate entity with which one has a certain contractual (employment) relationship, but as the subject of "my company" and "our company" rather than as an object of one's own.
Yeh is one of the social groups constituted by the setting of the frame of "residence" (communal life) or "management body", in which "place" is important. This is the reason why there is no question of positioning a stranger who is not related by blood as a successor or heir in "Yeh".
In Japan's social groups, where different qualifications are included as members, what works to strengthen the cohesion of the group is to make the members of the group feel a sense of unity and to generate and reinforce the internal organization that connects the individuals within the group. This is the emphasis on the collective consciousness of "we," and the consciousness of distinguishing "us" and "Soto" and the emotional sense of unity that accompanies it.
The Japanese social group, which was born from a sense of "place" and "group unity," seeks the character of its organization in its "tatami" nature, which can be likened to the parent-child relationship.
A strong sense of emotional unity that dominates the group principle is found → collectivism.
The "vertical" nature of society causes Japanese people to lack a critical spirit and lack of logic → Collectivism, irrational orientation.
(Relationship with questionnaire items) ↓
collectivism
A14 Preferring to unite and integrate with others.
B22 Not liking mutual criticism within a group.
Closed-off orientation.
B21 Obsessing over the distinction between intra- and extra-relationship in social interaction.
Relational Orientation
B14 Preferring a parent-child relationship in human interaction.
Irrational Orientation
C6 The idea is irrational.

5. [Static parenting]
(Bibliography) Caudill, W., Weinstein, H., Maternal Care and Infant Behavior in Japan and America Psychiatry, 32 1969
(Summary) American mothers believe that they need to make their children's assertiveness clear, make them realize that they are different from their mothers, and make them more independent… Japanese mothers expect their children to develop an interdependent relationship with their children and to become dependent and obedient to others.
American mothers expect their children to become more physically active and engaged in their environment by talking and working actively with them… Japanese mothers tend to have more physical contact with their children, making them quieter so that they are less physically active and more passive to their environment.
→ Interdependent orientation, static orientation, dense orientation.
(Related to questionnaire items) ↓
interdependence orientation
D32 Trying to depend on each other.
Compact orientation
E35 Prefers skin-to-skin contact with others.
Static Orientation

F36 Preferring what is still.

6.[Centralized power]
(Bibliography) Seimei Tsuji, New Edition, Study of the Japanese Bureaucracy, University of Tokyo Press, 1969

(Summary) In the decades leading up to the enactment of the Local Government Act, our country had been completely suffocated by modern local government before the strong restraints of a pre-modern centralized bureaucracy.
Where the problems of local government law lie… We can see strong remnants of "power control". First… It is a pluralistic restraint by the central authority. The Ministry of the Interior, which had been the main supervisory authority over local governments, was abolished, but at the same time, the other government agencies all possessed a wide range of local institutions, inhibiting the independent functioning of local bodies and imposing vexatious central constraints on them. Second. Bureaucratic restraints made through personnel authority. The traditional local officials have been converted into local bailiffs with the exception of the police officers, and therefore the personnel powers belong to the head of the local body. However, this is highly formalistic and there is a strong risk that the central government will still have real power to appoint, dismiss and transfer local officials in the future. The fact that most of the senior levels of local bodies, including deputy governors and assistant governors, are currently staffed almost exclusively by traditional home affairs officials bears this out.
→ densely oriented
(Related to questionnaire items) ↓
crowd-oriented
F24 Preference for centralization.

7.[Concordance competition]
(Bibliography) Ishida Yu Japanese Political Culture: Concordance and Competition, University of Tokyo Press, 1970

(Abstract) The combination of synchronization and competition… It is considered most convenient to explain in a unified way the continuity and changes in Japan's historical development… This perspective allows us to explain both the rapid development of Japan and the difficulties associated with it. Attunement. Following the value orientations and behaviors that are dominant in one's group, i.e., acting in the same manner as others. The relationship between strong in-group sympathies and increased rivalry with those outside the group, or conversely, between threats from outside and increased in-group sympathies, is best illustrated in modern Japanese nationalism.
The link between competition and entrainment within a group…. The complementary and mutually accelerating relationship between competition and entrainment…. The result of loyalty competition (competition within entrainment) finally intensifies the degree of loyalty, which leads to stronger entrainment, which in turn leads to more intense loyalty competition in such entrainment…
→ "tonal orientation
(Related to questionnaire items) ↓
tuning-oriented
B9 Trying to conform your behavior to those around you.
C8 Trying to do the same thing as everyone else around them.
C34 Trying to be in tune with the people around you.
E38 Trying to be a member of a mainstream group.

8.
(Bibliography 1) Kenro Doi, Structure of Amae, Kobundo, 1971
(Summary) The Japanese experience a close emotional bond between "mother and child" during the process of "socialization" from birth. After reaching adulthood, the Japanese continue to seek the

same emotional stability inside and outside the home as they do in their dependence on their mother. The psychology of spoiling is an attempt to deny the fact of separation that is inherent in human existence and to satiate the pain of separation.

The spirit of pampering is illogical and closed…. The "dependence on others" of spoiling.
→ Irrational Orientation, Closure Orientation, Interdependence Orientation
(Related to questionnaire items) ↓
interdependence orientation
B2 Trying to spoil each other.
A2 Preferring to lean on each other in a social setting.
A15 Being very requesting.
Collectivism.
A14 Preferring to integrate and merge with others.
Irrational Orientation
C6 Irrational in thinking.
Closed Orientation A preference for closed relationships.

9.[Interpersonalism]
(Bibliography 1) Toshi Kimura, Hito-to-Hito-to-To-Ma, Kobundo 1972
(Summary) Unlike the case of Westerners, the self, as the Japanese are conscious of the self, is not a definite individual subject, the ego, nor is it a permanently established subject.
The self is… It is, after all, the uniqueness of the self, the substance of the self…. . the reason why it is called the self is that it is in a constant state of identity and continuity.
The "self" in Japanese is a reality that is found outside of oneself, specifically between oneself and the other person, and is acquired each time as a share of that reality.
In the Japanese way of looking at things and thinking, who you are and who the other person is is determined by the example of the human relationship between you and the other person.
→ "human oriented
(Related to questionnaire items) ↓
people-oriented
E27 Focusing on Human Relationships.
(Bibliography 2) Hamaguchi Keitoshi "Rediscovering Japaneseness" Nihon Keizai Shimbun 1977
(Summary) In contrast to individualism, which is characterized by self-centeredness, self-reliance, and the means of interpersonal relations, the Japanese people are characterized by interdependence, mutual trust, and the essence of interpersonal relations.
(Related to the questionnaire items) ↓
interdependency policy
D32 Trying to depend on each other.
Human Orientation
E27 Emphasis on the relationship itself.

10.[transitive]
(Bibliography) Hiroyuki Araki Japanese Behavioral Pattern: Interpolation and Group Logic, Kodansha 1973
(Summary) The heteronomous mental structure, in which the individual loses his or her individuality and becomes an heteronomous person, whose actions are determined by the will of the group, is a factor that should not drive the behavioral patterns of the Japanese people.
→Interpersonal Orientation, Tuning Orientation
(Related to questionnaire items) ↓
heteronomy-oriented

E20 The inability to decide on one's future path on one's own.
Sympathetic Orientation
E30 Trying to be immersive.
B9 Trying to adapt one's behavior to the people around one.

11. [Collectivism]

(Bibliography 1) Hiroshi Hazama, Japanese Management: The Merits and Demerits of Collectivism, Nihon Keizai Shimbun, 1973

(Summary) Collectivism is a group-centered (group-first) view of the relationship between the individual and the group that places the interests of the group above those of the individual. Or, it is the idea that it is "desirable" or "good" to do so with a moral meaning added to it.
Under collectivism, the "desirable" way of being between the individual and the group is not a relationship of opposition between the individual and the group, but rather a relationship of oneness. This is where the unestablished state of the individual comes from, in terms of the Western conception of the individual. However, from the ideal of collectivism, the individual and the group, or more abstractly, the individual and the whole, should not be in a relationship of confrontation and cooperation, but in a relationship of fusion and unity. The individual (interest) should be immediate group (interest) and the group (interest) should be immediate individual (interest).

(Bibliography 2) Triandis H.C., Individualism & Collectivism, Westview Press, 1995
(Abstract) Collectivism is a social typology consisting of individuals who are proximally linked to each other and who see themselves as part of one or more groups (family, company, …) It is a social type consisting of individuals who see themselves as part of one or more groups (family, company, …), linked in close proximity to each other.
1) The definition of the self is interdependent in collectivism, whereas in individualism it is independent.
2) The goals of the individual and the group are in close proximity in collectivism, whereas in individualism, they are not.
3) Much of social behavior in collectivist societies is guided by norms, obligations, whereas in individualism, it is guided by individual attitudes, desires, rights and contracts.
4) Collectivist societies emphasize the emphasis on human relationships, even when it is detrimental to them. Individualistic societies emphasize a rational analysis of whether it is beneficial or detrimental to the maintenance of human relationships.
In Japan, … 25% of the total is horizontal collectivism (valuing the cohesiveness and unity of the inner group) and 50% is vertical collectivism.) and 50% are vertical collectivists (serving the good of the in-group and sacrificing oneself for the good of the in-group, as well as accepting inequality and hierarchy. that is. Horizontal collectivism is high because, in Japan, it is considered wrong to have a different attitude from others. Vertical collectivism is high because Japanese people have a strong sense of authority and hierarchical relationships.

12. [Maternal Principle].
(Bibliography) Kawai Hayao Kawai, Maternal Society and Japanese Pathology, Chuokoronsha 1976
(gist) The maternal principle is indicated by its "embracing" function, which encompasses all things with absolute equality. It is the underlying principle that the mother and child are one. → human orientation (contact.) , collectivism (oneness)
The paternal principle, on the other hand, is characterized by its "disconnecting" function, categorizing subjects and objects, good and evil, up and down, and so on.
Japanese society can be described as an "eternal boy" society based on the maternal principle.
(Related to the questionnaire items) ↓ Collectivism
A14 Preferring to unite or merge with others.
B1 Attempting to attach to each other.
Human Orientation
B3 A preference for contact with others.
C10 Intimate in the way he or she socializes with others.

13.[Large Room Office]
(Bibliography) Hayashi, Shuji, Business and Culture, Chuo Koronsha, 1984

(Summary) Observing the line of people at the library entrance before the opening of the doors and the queue for the bus, one can see that in the case of the Japanese, the space between people is narrow and somewhat intrusive, while in the case of Westerners, the space between the people in the line is considerably wider than in the case of the Japanese.
Westerners generally have a wider spatial distance around each individual than their Japanese counterparts, and they tend to live one room per person, even in private residences.
A study of corporate offices in Europe and the United States shows that the office space per employee is nearly twice as large as in Japan. In Japan, office space in government offices and companies, aside from managers, is a large number of flat employees slaving away in a large room with desks facing each other. In contrast, a visit to a company in Western Europe shows that one or two Hira employees generally work alone in a room, and even in the United States, each employee has his or her own booth-like space.
In Western companies, each employee works in such an isolated space, right down to the hilt, concentrating only on his or her assigned work duties, and when they are done, they go home in droves, no matter how busy their neighbors may be. On the other hand, in a place like Japan, where a white-collar work group and the creation of a sense of unity through work are valued, the large room space system is suitable for this… → dense orientation.
(Related to questionnaire items) ↓
crowd-oriented
A16 Preferring to be in a large room with many people.
E32 Preferring to be with each other.

14. [Lack of originality]
(Bibliography) Junichi Nishizawa, Dictatorship is in the struggle, President, 1986.

(Abstract) (Japanese scientists are. They lack the basic attitude of a natural scientist, which is to confirm with one's own eyes and to accept such research publications as they are, or to accept them as they are… Instead, he relies heavily on books (theories). The form of the book is written by an authority figure, which thankfully makes the reader assume that it is true. Many people react excessively when they criticize a Western authority's theory, assuming it is their own experience. Sometimes, they retaliate even more strongly than they do. This may be because they are so close to Western intelligence, but it is truly unhealthy.
The West invests money from the seed stage and patiently tries to cultivate original technology. This is because they are well aware of and respect the difficulty of true originality. At the same time, the Japanese government and the private sector do not try to cross a dangerous bridge, but look for the successes in Europe and the United States, pick up important things that are in the process of industrialization, put them to practical use and concentrate on improving them.
(Related to the questionnaire items) ↓
authoritarianism

precedent-oriented
D37 Not trying to be adventurous.
C30 Trying to do only what has been done before.

15. [Intercooperative Self]
(Bibliography) Markus H.R., Kitayama,S., Culture and the self: Implications for cognition, emotion, and motivation. Psychological Review, 98, pp224-253 1991

(Abstract) According to the interdependent view of the self that prevails in Japanese and other Eastern cultures, the self is essentially a relationally oriented entity that is connected to other people and things around it and is a component of a higher social unit.
(in relation to the questionnaire items) ↓
collectivism
B1 Trying to stick together.
Human Orientation

B3 A preference for contact with others.
Interdependent orientation
A2 Preferring to lean on each other in social relationships.
D32 Trying to depend on each other.

16. [Directly face to face]
(Bibliography) Hiroaki Yoshii, Information Technology and Contemporary Society [Revised Edition] (1997) Kitajyusha Publishing
(Summary) Information of high importance to organizations is highly uncertain, highly ambiguous, and external environmental information, which makes them depend on the richest and most symbolic media, i.e., face-to-face communication, to convey meaning. Ironically, the development of information and communication media has further increased the scarcity and value of information that is difficult to find in the information and communication media, encouraging the location of offices in information centers.
Japan's complex, highly interdependent network of organizations has resulted in a culture of over-reliance on wet, face-to-face communication, and Japanese society as a whole has an inherent tendency for concentration to lead to concentration.
→This is called "concentration orientation
→ human-oriented (intimacy), anti-privacy (gaze)
Of course, it goes without saying that if more organizations had overwhelming technological capabilities and were not constrained by government regulation or affiliation, the reliance on such wet face-to-face communication would be lessened and the need for concentration would be lessened.
(in relation to the survey items) ↓
crowd-oriented
F24 A preference for centralization.
A3 Attempting to remain dense in a small space.
Human Orientation
C10 The way we socialize is intimate.
Anti-Privacy.
D27 Preferring to look at each other.
B7 A preference for watching each other.

Other concepts that are closely related to Japanese culture.
The following is a list of some concepts that have been pointed out outside of the above literature that are closely related to Japanese culture and are thought to describe wetness. An explanation is given for why they can be called wet.
[Root-catcher]
(Explanation) "Nemawashi", which refers to the act of discussing with related parties in order to successfully conclude negotiations, etc., is the act of tracing a pre-existing nepotism and trying to gain the consent of each person in the network. It has the meaning of reaffirming the fact that each person is in the midst of the mutual gravitational force that generates the relationship by having the opportunity to discuss it, and it is an act that is fundamentally premised on the existence of nepotism and the mutual gravitational force that creates it.
→ "nepotism-oriented
In a state of mutual attraction, if you have something you want to do, it is essential to put your mind to it. If an individual who wants to do something new while mutual attraction is in effect does not make it clear to people around him or her that he or she is going to do this or that in advance, his or her actions will later lead others in a different direction (through the action of mutual attraction). The wielding of the person. (Or, conversely, that those around him attempted to restrain him by mutual attraction so that he could not move freely.) Unwillingness to be unwilling to do so to each other. (e.g., blaming each other's actions) Leading to such things.
→ "regulatoryism
[entertaining]
(Explanation) Hospitality refers to the provision of food, etc. by one person who was not very close to the other in the first place, in order to get closer psychologically to the other (to get the other

person to get closer), and it is an expression of the attitude of trying to bring the state of mutual attraction to work more strongly in that respect.

→ nepotism orientation

[Collusion]

(Explanation) Collusion, which can be seen in bidding for public offices, is to check each other's movement to prevent the other party from taking a free action (e.g., each party freely offers a low bid and competes with each other) and to prevent the other party from taking a free action (e.g., each party freely offers a low bid and competes with each other). The other party restrains the other party from taking a free action (e.g. each party freely offers a low bid to each other) and takes a move (e.g. one particular person offers a higher bid). This is a product of mutual attraction in that it is decided by prior discussion (mutually binding).

→ "regulatoryism

[mixing public and private]

(Explanation) Confusing public property with one's own is linked to the "blurring" of the distinction between public and private.

→ fuzzy orientation

These characteristics of interpersonal relations that have been conventionally regarded as Japanese are not unique to Japan, but can be extended to interpersonal relations in rice farming societies, which are widely distributed in hot and humid East Asia. For a rationale for this point, please refer to the author's description of the dry-wetness of the environment.

It is possible that researchers are not interested in East Asian societies other than Japan because they are currently focused on Japan versus Europe and the United States, and that it is easy to assume that the characteristics of Japanese interpersonal relations are specific to Japan, when they are actually common to East Asian rice farming societies.

[References]

Tamotsu Aoki The Transformation of "Essays on Japanese Culture": Culture and Identity in Postwar Japan Chuokoronsha 1990 Yasushi Haga, The Psychology of Japanese Expressions, Chuokoronsha 1979 Hiroshi Minami, The Theory of the Japanese People: From the Meiji Era to Today Iwanami Shoten 1994 Hiroaki Yoshii, Information Technology and Contemporary Society, Kitajushinsha 1996

1-2.

In order to confirm the results of the above literature survey, several questionnaires were conducted.

(1) When asked which was drier or wettest, Japan or the U.S., the results of the 1999.5-7 questionnaire survey, which asked which was the drier or wettest personality or attitude, the respondents answered, "The U.S. is drier," (Japan is wettest). (Japan is wetter.) The percentage of respondents who answered "the U.S. is drier (Japan is wettest)" was slightly higher than the other way around (but it did not reach the 0.01 level of significance). Thing.

Number	Item Description (Hypothesis = Dry)	-Answer = Dry-	Neither.	-Neither.	Item Description (Hypothesis = Wet)	-Z-scores.	significance
C32	Being American.	44.796	21.719	33.484	The idea is Japanese.	1.901	0.05

(2) The degree to which Japanese, East Asian (i.e., Korean/Taiwanese, Filipino…), and Western personalities and attitudes were considered dry/wet was examined in a questionnaire survey conducted on October 2000. Japanese, East Asian (i.e., Korean, Taiwanese, Filipino…), and Western personalities and attitudes were each considered to be dry/wet in October 2000.

The questionnaire asked respondents to rate on a 5-point scale from very dry to very wet their

Japanese, East Asian, and Western attitudes.
As a result, we found that "Western", "East Asian" (i.e., South Korea, Taiwan, Philippines…) = "Dry", "East Asian" (i.e., South Korea, Taiwan, Philippines…) = "Wet", and "Japanese" (i.e., Japan) = "Wet". As a result, the following trends were identified: Western = dry, East Asian (i.e., South Korea, Taiwan, Philippines…) = wet, and Japanese = wet. (1)

On the relationship between dry and wet interpersonal behavior and gas and liquid molecular motion

January 2008 First published
Around December 2006, we measured the dryness and wetness of molecular motion of gas and liquid molecules to see whether the degree of dryness of gas molecular motion is greater than the degree of wetness, and the degree of wetness of liquid molecular motion is greater than the degree of dryness.
In other words, we showed Internet users (research participants) molecular motion simulation movies of gas and liquid molecules and measured the degree of dryness and wetness of each molecule when the motion of each molecule was compared to that of a human being.
Method

Data collection method] The answers were collected through an Internet website. In counting the responses, to deal with the possibility that the same research participant answered multiple times, the same IP address is considered to be the same respondent, and in the case of multiple responses with the same IP address, only the latest one response is considered to be valid, and multiple responses were accepted by using cookies. The total number of participants was 206 (102 males and 104 females).

The total number of participants was 206 (102 males and 104 females). The gender information was obtained by asking the participants to select their gender by using the radio buttons on the web page when they answered the questionnaire.

The survey was carried out over six days from December 4 to 9, 2006.

The stimuli were used to simulate the molecular motion pattern of Ar (Argon). The stimuli were obtained from the website of Ikeuchi (2002), and were adjusted to represent the molecular motions at absolute temperatures of 20 degrees Celsius (liquid) and 300 degrees Celsius (gas) to most clearly show the molecular motions of the liquid and gas, respectively. The movies of molecular motions of gases and liquids were captured on a PC, and each movie was converted to a 30-second windows media video, which can be played on a website from participants' PCs.

This is a fast-forwarded movie of people's movement. Each grain represents an individual person. On a scale of 1 to 5, how dry or wet do you feel the characters in the movies are? The respondents were asked to rate the degree of dryness and wetness of the characters in this movie on a 5-point scale, one for dryness and one for wetness, separately. The scale is "Do not feel" (0), "Little bit" (1), "Feeling" (2), "Feeling" (3), and "Feeling" (4).

The participants were asked to respond to each movie in a randomized order, one at a time. In addition, the participants were asked to read the movies with a notice that they should not play more than two times to meet the requirements for stimulus presentation. As a debriefing of the experiment, after the completion of the experiment, the message "This is actually a simulation movie of gas and liquid molecular motion" was shown on the screen. This is actually a simulation movie of molecular dynamics of gas and liquid" was shown on the screen as a debriefing of the experiment.
Result
The means and standard deviations of the rated values of the degree to which the gas and liquid

motion patterns were perceived as dry and wet, respectively, are shown in Table 1. The corresponding t-tests were conducted to see the difference in the degree of dryness and wetness for each type of movie shown. The results are shown in Table 2.

Table 2.
Figure.1 Molecular motion simulation movie of gas and liquid molecular motion patterns (shown to the participants)
gas molecular motion
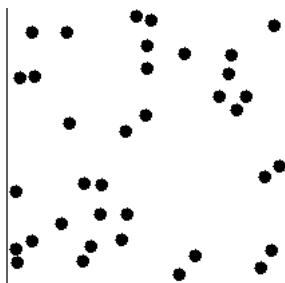
liquid molecular motion
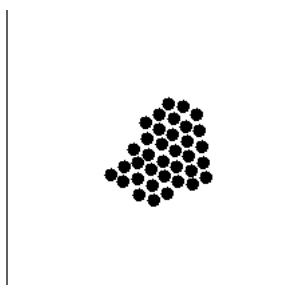
Table.1

Stimulus type	dry (esp. as opposed to dry)	wet (i.e. dry)
liquid molecular motion	0.85 (1.17)	2.09 (1.50)
gas molecular motion	1.60 (1.46)	1.15 (1.24)

(Standard deviation is shown in parentheses).

Table.2

Comparison	t-test results	level of significance
Liquid Wet Liquid Dry	t(205)=8.74	p <.01
Gas dry-gas wet	t(205)=3.21	p <.01
Gas dry-liquid dry	t(205)=6.32	p <.01
Liquid wet gas wet	t(205)=8.25	p <.01

These results indicate that when a simulation of gas molecular motion is observed in a person, it is perceived as a dry personality, while liquid molecular motion is perceived as a wet personality. The person who behaved like the gas-molecular-motion pattern was perceived as dry, while the person who behaved like the liquid-molecular-motion pattern was perceived as wet.

Relationship between the perception of masculine and feminine personalities and gas and liquid motion patterns

Abstract A web-based survey was conducted to determine the relationship between the masculine and feminine perceptions of human personality and the dry and wet sensations that gaseous and liquid materials give to humans. Two computer-simulated movies of the molecular motion patterns of gases and liquids were shown to 201 research participants, who were asked to rate how masculine or feminine they perceived the motion of particles as their personal interpersonal behavior in each movie. As a result, we found that the molecular gas motion pattern was perceived as masculine and the molecular liquid motion pattern was perceived as feminine in terms of human behavior.

Problem

Participants were shown simulated molecular motion movies of gases and liquids to investigate how masculine and feminine they would feel if the motion of each molecule was compared to that of a person.

Methods

Data collection method] The answers were collected through an Internet website. In counting the responses, to deal with the possibility that the same research participant answered multiple times, the same IP address is considered to be the same respondent, and in the case of multiple responses with the same IP address, only the latest one response is considered to be valid, and multiple responses were accepted by using cookies. It was set up so that there were no respondents.

The total number of participants who responded to the survey was 201 (105 males and 96 females). The gender information was obtained by asking the participants to select their gender by using the radio button on the web page when they answered the questionnaire.
The survey was conducted during 11 days from August 21 to 31, 2007.

The stimuli were used to simulate the molecular motion pattern of Ar (Argon.) The stimuli were obtained from the website of Ikeuchi (2002), and were adjusted to show the molecular motions at absolute temperatures of 20°C (liquid) and 300°C (gas) to most clearly show the molecular motions of the liquid and gas, respectively. The molecular motion movies of gases and liquids were captured on a PC, and each movie was converted to a 30-second windows media video format. The still images of each movie are shown in Figure 1.

This is a fast-forwarded movie of people's movement. Each grain represents an individual person. On a scale of 1 to 5, how masculine or feminine do you feel the people's personalities are in this movie? On a scale of 1 to 5, respondents were asked to rate the degree to which they felt the people's character in this movie was masculine or feminine, respectively. The scale is from "Don't feel (0)" to "Really feel (4)".

Procedures] Each movie was presented in a randomized order, one at a time, and the participants were asked to respond to each movie. Because it is difficult to answer without seeing the movie in motion, each movie was made to play endlessly during the answer. As a debriefing of the experiment, the message "This is actually a simulation movie of the motion of gas and liquid molecules" is displayed on the screen when the answers are completed. was shown on the screen after the completion of the experiment.
The result
The means and standard deviations of the ratings of the degree to which the gas and liquid motion patterns were perceived as masculine and feminine, respectively, are shown in Table 1.
To see the difference in the degree of perceived masculine and feminine by the type of movies shown, we conducted a two-tailed t-test for the difference of the means of the corresponding values (n=201). The results are shown in Table 2.
The values of the degree of perceived masculine and feminine were significantly higher than those of perceived masculine when looking at the molecular motion of the liquid (t(200)=5.42,p<.01).
The value of the degree of perceived masculine and feminine was significantly higher than the value of perceived feminine (t(200)=6.84,p<.01) in terms of the molecular motion of the gas.
The degree of masculine perception of the gas or liquid was significantly higher than the degree of masculine perception of the liquid molecular motion pattern (t(200)=7.47,p<.01).

The degree of perceiving the liquid molecular motion pattern as more feminine was significantly higher than the degree of perceiving the gas molecular motion pattern as more feminine (t(200)=6.29,p<.01).

Considerations.
As a result, it was found that simulated gas molecular motion is perceived as masculine when the simulation is observed as a person, while liquid molecular motion is perceived as feminine. The person who behaves in the same way as the gas molecular motion pattern will be perceived as masculine, while the person who behaves in the same way as the liquid molecular motion pattern will be perceived as feminine.

Figure.

Figure.1 Patterns of molecular motion of gas and liquid molecules Molecular motion simulation movie (shown to the participants)
gas molecular motion
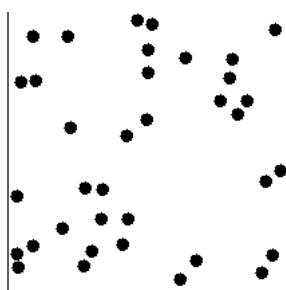
liquid molecular motion
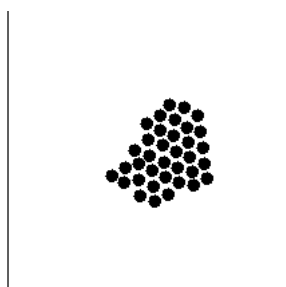
Table.1 Mean value and standard deviation of the American and Japanese evaluation of gas and liquid molecular motion movies (in parentheses)

Stimulus type	masculine	feminine
liquid molecular motion	0.67 (1.10)	1.35 (1.37)
gas molecular motion	1.49 (1.41)	0.65 (1.13)

n=201

Table.2 Comparison results for the difference in means between conditions (with correspondence)

Comparison	t-test
Liquid Feminine - Liquid Masculine	t(200)=5.42**
Gas masculine - gas feminine	t(200)=6.84**
Gaseous Masculine - Liquid Masculine	t(200)=7.47**

| Liquid Feminine - Gas Feminine | t(200)=6.29** |

** p < .01

Relationship between the perception of paternal and maternal personalities and the patterns of molecular motion of gases and liquids

2012.07First published
A detailed description of the relationship between paternal and maternal personalities and gas and liquid molecular motion patterns. Paternal personality and gas molecular motion and maternal personality and liquid molecular motion are correlated with paternal personality and maternal personality and liquid molecular motion.

Summary A web-based investigation was conducted to determine the relationship between paternal and maternal perceptions of human personality and the dry and wetness of the sensations that gaseous and liquid substances give to humans. Two computer-simulated movies of gas-liquid molecular motion patterns were shown to 201 study participants, and in each movie, they were asked to rate the extent to which particle motion was perceived as paternal and maternal as an individual's interpersonal behavior. The results showed that the gas-molecular motion pattern was perceived as paternalistic and the liquid-molecular motion pattern was perceived as maternal in terms of people's movements.
Problem

Participants were shown simulated molecular motion movies of gases and liquids to investigate how paternalistic and maternal the motion of each molecule is when it is compared to human motion.

Methods

Data collection method] The answers were collected through an Internet website. In counting the responses, the same IP address is considered to be the same respondent, and in the case of multiple responses with the same IP address, only the latest one response is considered to be valid, and multiple responses were accepted by using cookies. The total number of participants was 201 (105 males and 96 females).

The total number of participants was 201 (105 males and 96 females). The gender information was obtained by asking the respondents to select their gender by using the radio buttons on the web page when they answered the questionnaire.
The survey was conducted during 11 days from August 21 to 31, 2007.

The stimulus video images were obtained by simulating the molecular motion pattern of Ar (Argon.) The stimuli were obtained from the website of Mitsuru Ikeuchi (2002), and were adjusted to represent the molecular motions at absolute temperatures of 20 degrees Celsius (liquid) and 300 degrees Celsius (gas) to most clearly show the molecular motions of the liquid and gas, respectively. The molecular motion movies of gases and liquids were captured on a PC, and were converted to windowsmediavideo format movies of 30 seconds each. The still images of each movie are shown in Figure 1.

The above movies were played back in fast-forwarding mode. Each grain represents an individual person. On a scale of 1 to 5, how paternalistic or maternal are you perceive the people's personalities in this movie? The respondents were asked to rate the degree of paternalistic and maternal feelings separately as "How do you feel about the people's character in this movie? The scale was set on a 5-point scale from "do not feel" (0) to "feel very much" (4).

They were asked to respond to each movie in a randomized order, one at a time. Because it is difficult to answer a question without watching the movie in motion, each movie was made to play endlessly during the answer. As a debriefing of the experiment, the message "This is actually a simulation movie of the motion of gas and liquid molecules" is displayed on the screen when the

answers are completed. was shown on the screen after the completion of the experiment.
The result
The means and standard deviations of the ratings of the degree to which the gas and liquid motion patterns were perceived as paternalistic and maternal, respectively, are shown in Table 1.
In order to see the difference in the degree of perceived paternalistic and maternal, a two-sided t-test of the difference of the mean values of the correspondence was conducted (n=201). The results are shown in Table 2.
When looking at the molecular motion of the liquid, the values for the degree of feeling paternal and maternal were significantly higher (t(200) = 5.67,p<.01) than the degree of feeling paternal.
When looking at the molecular motions of the gases, the values for the degree of feeling paternal and maternal were significantly higher (t(200)=4.96,p<.01) than for the degree of feeling paternalistic (t(200)=4.96,p<.01).
The degree to which the gas or liquid was more paternalistic was significantly higher than the degree to which the gas molecular motion pattern was perceived as paternalistic (t(200)=4.28,p<.01).
The degree of perceiving the liquid molecular motion pattern as more maternal was significantly higher than the degree of perceiving the gas molecular motion pattern as maternal (t(200)=6.82,p<.01), as was the degree of perceiving the gas molecular motion pattern as more maternal between gas and liquid.

Considerations.
These results indicate that when simulations of gas molecular motion are observed in a person, the person is perceived as paternalistic, while liquid molecular motion is perceived as maternal. The person who behaved like the gas molecular motion pattern was perceived as paternalistic, while the person who behaved like the liquid molecular motion pattern was perceived as maternal.

Chart.

Figure.1 Molecular motion patterns of gas and liquid molecules Molecular motion simulation movie (shown to the research participants)

gas molecular motion
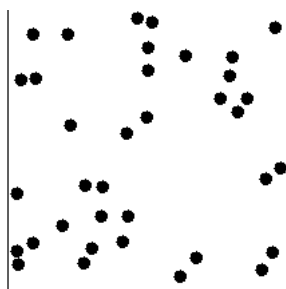
liquid molecular motion
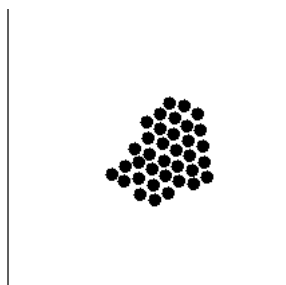
Table.1 Means and standard deviations of paternal and maternal evaluations for molecular motion movies of gases and liquids

Stimulus type	paternalistic	maternal

liquid molecular motion	0.37 (0.81)	0.90 (1.20)
gas molecular motion	0.76 (1.18)	0.31 (0.73)

n=201

Table.2 Results of comparison of mean differences between conditions (with correspondence)

Comparison	t-test
Liquid maternal-liquid paternalistic	t(200)=5.67**
Gas Paternal - Gas Maternal	t(200)=4.96**
Gas Paternalistic-Liquid Paternalistic	t(200)=4.28**
Liquid Maternal-Gaseous Maternal	t(200)=6.82**

**p<.01

Relationship between American and Japanese personality perceptions and gas and liquid motion patterns

Abstract A web-based survey was conducted to investigate the relationship between the American and Japanese perceptions of human personality and the dry and wet sensations that gaseous and liquid materials give to humans. Two computer-simulated movies of the motion of gas and liquid molecules were shown to 201 research participants, who were asked to rate the degree to which the motion of the particles was perceived as American or Japanese in terms of their personal interpersonal behaviors in each movie. As a result, we found that the molecular gas motion pattern was perceived as American and the molecular liquid motion pattern was perceived as Japanese.

Objectives
The research participants were shown molecular motion simulation movies of gases and liquids to investigate the degree to which the motion of each molecule was perceived as Western or Japanese when compared to the motion of a person.
The term "Western" covers a wide range of regions on the earth, and therefore, it may be difficult for people to understand "Western" in a unified way. In this study, I have used the United States of America as a representative example because the participants in this study were Japanese, which is the most familiar and familiar to Japanese people in the United States of America and Europe since the Japanese occupation after the Pacific War, and it is easy for them to have a concrete image of their personalities. We decided to investigate each of them.
Method.

Data collection method] The answers were collected through an Internet website. In counting the responses, to deal with the possibility that the same research participant answered multiple times, the same IP address is considered to be the same respondent, and in the case of multiple responses with the same IP address, only the latest one response is considered to be valid, and multiple responses were accepted by using cookies. It was set up so that there were no respondents.

The total number of participants was 201 (105 males and 96 females). The gender information was obtained by asking the participants to select their gender by using the radio button on the web page when they answered the questionnaire.

The survey was conducted during 11 days from August 21 to 31, 2007.

The stimuli were used to simulate the molecular motion pattern of Ar (Argon.) The stimuli were obtained from the website of Ikeuchi (2002), and were adjusted to show the molecular motions at absolute temperatures of 20°C (liquid) and 300°C (gas) to most clearly show the molecular motions of the liquid and gas, respectively. The molecular motion movies of gases and liquids were captured on a PC, and each movie was converted to a 30-second windows media video format. The still images of each movie are shown in Figure 1.

This is a fast-forwarded movie of people's movement. Each grain represents an individual person. On a scale of 1 to 5, please rate the degree to which you feel the people's personalities in this movie are American or Japanese. On a scale of 1 to 5, respondents were asked to rate the degree to which they felt the character of the people in this movie was American or Japanese, respectively. The scale is from "Don't feel" (0) to "Really feel" (4).

Procedures] Each movie was presented in a randomized order, one at a time, and the participants were asked to respond to each movie. Because it is difficult to answer the questions without seeing the movie in motion, each movie was made to play endlessly during the answer. As a debriefing of the experiment, the message "This is actually a simulation movie of the motion of gas and liquid molecules" is displayed on the screen when the answers are completed. was shown on the screen after the completion of the experiment.

The result

The means and standard deviations of the ratings of the degree to which the gas and liquid motion patterns were perceived as American and Japanese, respectively, are shown in Table 1.

Corresponding t-tests were conducted to see the differences in the degree of perceived American and Japanese personality by the type of movies shown. The results are shown in Table 2.

The value of the degree of perceived American or Japanese feeling was significantly higher than the value of perceived American or Japanese feeling for the molecular motion of the liquid ($t(200)=10.20, p<.01$).

The value of the degree of perceived American or Japanese feeling was significantly higher than the value of perceived American or Japanese feeling ($t(200)=3.54, p<.01$).

The degree to which the gas or liquid felt more American was significantly higher than the degree to which the gas molecular motion pattern felt more American than the liquid molecular motion pattern felt more American ($t(200)=7.81, p<.01$).

The degree of perceiving the liquid molecular motion pattern as more Japanese was significantly higher than the degree of perceiving the gas molecular motion pattern as more Japanese ($t(200)=7.15, p<.01$).

Considerations.

As a result, it was found that when simulations of gas molecular motion are observed in a person, the person is perceived as having an American personality, while liquid molecular motion is perceived as having a Japanese personality. The person who behaves in the same way as the gas molecular motion pattern is perceived as having an American personality, while the person who behaves in the same way as the liquid molecular motion pattern is perceived as having a Japanese personality.

Therefore, it can be inferred that there is some kind of connection between the patterns of molecular motion of gases and liquids and the perceptions of personalities as American or Japanese. However, the reason for this linkage is still unclear, and further research is needed.

In the present study, I merely asked the Japanese participants about their impressions of American and Japanese personalities, and it is premature to assume that these impressions are based on the actual personalities of Americans and Japanese. A separate study is needed to show that the personalities of Americans and Japanese are gaseous in their actual interpersonal relationships and that the personalities of the Japanese are liquid.

In addition, the present results show a bias in the Japanese perspective. In order to obtain an objective viewpoint, it is necessary to recruit not only Japanese participants but also American participants for a separate study to determine the impressions from the American perspective.

In addition, it will be necessary to compare the impressions of the Japanese with those of Western and Scandinavian regions other than the United States, such as Europe and Japan, which were not included in the present study.

Chart

Figure.1 Patterns of molecular motion of gas and liquid molecules Molecular motion simulation movie (shown to the participants)
gas molecular motion
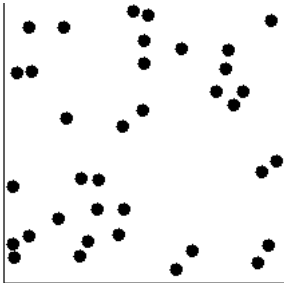
liquid molecular motion
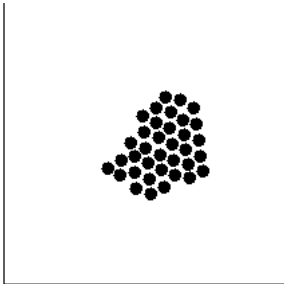
Table.1 Mean value and standard deviation of the American and Japanese evaluation of gas and liquid molecular motion movies (in parentheses)

Stimulus type	American	Japanese style
liquid molecular motion	0.47 (0.94)	1.71 (1.45)
gas molecular motion	1.35 (1.43)	0.90 (1.26)

n=201

Table.2 Comparison results for the difference in means between conditions (with correspondence)

Comparison	t-test
Liquid Japanese - Liquid American	t(200)=10.20**
Gas American - Gas Japanese	t(200)=3.54**
Gaseous American-liquid American	t(200)=7.81**
Liquid Japanese way - Gas Japanese way	t(200)=7.15**

** p < .01

Women's Society, Men's Society

2008.04 Iwao Otsuka.

	Women in Society	male-dominated society
type	Liquid type (liquid)	Gas type (gaseous)
sensation		
ruler	Mother-in-law, mother-in-law, and bureau.	father

Prevailing Areas	Japanese and East Asian (China, Korea, etc.)	American and Western.
1	Conservation Preservation	
101	Emphasis on protection and safety	Confronting Danger
	The most important thing for both of us is ourselves. Prefer to be militarily protected. Not to take risks and not to venture. The attitude you take is regressive.	There are other beings more important than ourselves. Take it as your mission to protect them. To face and confront danger.
102	Precedent, tradition, emphasis on memorization, and conservatism	Exploration, emphasis on originality, and innovation
	They only try to do things that have been established as precedents and conventions that they know will be fine and safe if they follow them. They are conservative in their view of things. Act according to precedent and tradition. Focusing on memorizing every detail of existing knowledge.	Trying and failing at unprecedented things that may or may not work, and creating new precedent-setting insights by making mistakes. Be innovative in the way you look at things.
103	demeritocracy	Additive Principle vs. Direct Flaw Correction Demands
	Preferring to go on and on about the other person's negative points and hackles in a sticky manner. Not praising the other person. Talking behind their backs or bad-mouthing them forever. It's not constructive.	Be willing to praise the strengths of others. Be constructive. Criticize or attack the other person's flaws in a straightforward and direct manner, and when they are corrected, go to the other side.
104	Decisions, avoidance of responsibility	Decision, inevitable responsibility
	Postponing decisions. Avoid individual responsibility by making decisions collectively.	Do not postpone decisions, but make them in real time. Avoiding responsibility by making decisions alone.
2	Oneness oneness	
201	Emphasis on mutual integration	Emphasis on mutual independence
	Preferring to be one with each other, to merge with each other. Emphasizing the importance of unity with each other. Preferring to form a close group of friends. Caring if the other person is comfortable in their own skin. Trying to avoid disagreement. Preferring to be unanimous.	Preferring to be separate and independent from each other. Taking disagreement for granted and preferring majority rule.
202	dependence	independence
	They are worried about being independent on their own and want someone around them to support them. Seeking help and protection from those around you.	Ideally, they would like to be independent on their own and not seek help from others.
203	Emphasis on inclusion, "bag" oriented, in-frame, restriction oriented	Emphasis on liberation, openness, stepping out of the box, breakthrough orientation
	Preferring the feeling of being wrapped up in the other person and being wrapped up in them. Preferring to be in the "bag. Preferring to stop within a predetermined frame of reference, defending the frame, limiting it.	Preferring to be freed from being wrapped up and confined. Preferring to be open. Preferring to go out of the defined frame, to jump out of it, to break the frame.
204	Holistic domination, subordination	Partialness of control, residual freedom
	Preferring to envelop and dominate the other person in a holistic way, as in a	Controlling the other person, but not dominating the whole person, leaving the

	parent-subsidiary relationship, or preferring to be subservient to the other person in a holistic way.	other person's core free.
205	Personality control of the other person.	Opponent's tools, instrumental control
	Attempting to control or discipline the character of the other teacher in education, etc., by following the other teacher's personality or character itself. Attacking another person's character (or personality) when defaming them.	In education, etc., to effectively use the other person's personality as a tool or means for effective learning, or to calmly look at the other person as an object of specific instructions or instruction, without touching the other person's personality itself. Objectively attacking the other person's lack of competence or error of opinion when defaming others.
206	Emphasis on Belonging (Belongingism)	Emphasis on the individual, free, and freedom.
	When we look at a person, we focus on the group or organization to which he or she belongs.	When we look at a person, we focus not on his or her affiliation, but on the person himself or herself. Emphasize the fact that the person is free to be independent and self-reliant, not subordinate to any group.
207	Emphasis on connections, communication, nexus and connections	Emphasis on first meetings, breakups, disconnected relationships, and contracts.
	Focus on connections and communication with people. When judging people, focus on what kind of connections they have with you and what kind of connections they have. Shut out others who are not connected to you in hiring or otherwise. Refuse to look at them at first sight.	When judging someone, focus on their own abilities and ability to generate profits. If you think someone is capable, hire them even if you have never met them before and have no connections. Once you've done your business, break up with them quickly and cut the relationship off. Emphasize contracts that are based on the assumption that the relationship will be terminated.
208	Envy and foot-dragging.	Distinction and division of self and others, attacks on rivals.
	Pulling each other down by being jealous of others who are related to you, who were once less than your equal and then became better than you, who are trying to be. It is not possible to separate oneself from others.	Distinguish and divide yourself and others as yourself and others as others. Attacking and damaging rivals who seek to erode their own interests and established positions as the enemy.
209	Proximity, adhesion, sticking.	Detachment, distance and peeling off.
	Relationships become clingy, love-hate, sticky, and sloppy as a result of preferring to be close and attached to the other person.	Relationships become distant, light and careless, where one can peel away from the other person without too much gooey attachment.
3	Group group	
301	Emphasis on group and collective action (collectivism)	Emphasis on individual action (individualism)
	Acting in groups, preferring to cluster together. Preferring to take the other person with you and follow them together, preferring to hang out with them.	Preferring to work on an individual basis. They are not blamed for being separate from their surroundings.
302	Emphasis on sympathy, cooperation, harmony, harmony, and tolerance within a certain framework of individuality.	Independent judgment, discomfort, tolerance of dissent, and emphasis on individuality.
	Preferring to align your opinions with those	Being comfortable with making

	around you and with others. Preferring to do things jointly with others. Emphasis on individuality means trying to stand out as much as possible within a certain framework while staying within it.	independent decisions and expressing opinions that are contrary to those around you without conforming to them. To be tolerated as an individual.
303	Following trends and fads	Self-discipline and uniqueness
	Trying to keep up with the latest and most advanced trends that everyone else is following. Trying to keep up with the trends of the moment.	Prefer to follow their own style without regard to the trends around them. Each person should tell himself or herself that he or she is uniquely positioned to be on the cutting edge.
304	Exclusion, floating presence and bullying	Disjointed, acting alone.
	The bullying of a person who disrupts the harmony of the group by ostracizing him/her.	Each person acts independently in different directions, and those who oppose each other attack each other. Friends are temporary and are supposed to be separated. All of them are floating.
305	Non-competition, convoyism and collusion	Free competition, meritocracy and performance-based
	Not liking free competition and trying to move forward together as one. Prefer seniority without competition, seniority system and collusion.	Free competition with each other, trying to maximize one's own abilities to achieve and survive and kick others out of the business.
4	Human, Organic Organic	
401	Human-Oriented, Organic-Oriented	Mechanical and inorganic oriented
	I am easily interested in and attentive to people and interpersonal relationships themselves. Not so interested in inorganic machines and rocks (space) and so on.	Interested in cold machines and rocks (space) and the like. Humans, too, are objective, cold, distant objects of observation.
402	Mutual surveillance, snitching, and checks and balances.	Privacy is important
	They are interested in what others around each other are doing and actively poke their heads in to try to monitor and check each other.	Eager to secure a unique area of territory that is not intruded upon by others.
403	Rumor and gossip oriented	self-assertion
	Preferring to spread gossip and rumors about others.	Preferring to promote one's own principles, not others, to those around them.
404	Emphasis on Shame	shameless
	Being actively concerned and embarrassed about the eyes of others around you. Being concerned about what others think of you. Being concerned about how others see you.	Being indifferent to the eyes of others. To push forward with what you want to do without worrying about what others think of you.
405	Flirtation, makeup, and clothing orientation	Emphasis on self-evaluation
	Trying to be thought well of by others around you. Flattering those around you. Acting out. To make oneself look good to those around one's self, one may pay attention to makeup and clothing to adorn oneself.	It is necessary to look at oneself objectively and try to improve one's self-esteem by oneself instead of others around one.
406	Relationship-preserving considerations, awareness.	Controlling consideration and awareness.
	Constantly paying attention to whether or not the other person is sending you any signs (e-mails, blog posts, etc.) that they	Constantly pay attention to whether the target person (such as a subordinate) or object (such as a vehicle) is acting and

	want you to pay attention to them, and replying immediately that they are paying attention to you in real time to satisfy their need for attention and maintain a good interpersonal relationship.	behaving appropriately as a tool or means to your highest benefit, and control and correct the trajectory in real time.
5	condition condition condition	
501	Favorable conditions, greenhouse oriented	Acceptance of adverse conditions (cold and hot)
	Prefer to stop in a greenhouse in good conditions. Preferring lukewarm water.	Accepting being thrown out into poor conditions and adapting to it somehow.
502	Internal orientation, "deep" orientation, internal/external distinction ("intra-membrane" orientation)	Representative oriented, external exposure
	Stopping inside a more stable environment, preferring to be in the back. (Preferring to be a wife.) Preferring to be in the "bag. To distinguish between the inside and outside of a group. There is a membrane that separates the inside and outside.	Allowing external exposure as a representative. To be outside of the cold and hot fluctuating, harsh environment. To make little distinction between the inside and outside of a group.
503	Intimate Orientation, Closure and Exclusivity	Openness, openness
	To be united only in close, like-minded friends and relatives and to have a cold attitude toward outsiders. Prefer to whisper and talk in private.	Valuing the existence of a space that is equally open to all. To be friendly with outsiders. Accept newcomers as well as old ones.
504	Focus on group-based security	Emphasis on personal-based security
	To make the requirements for joining a group more stringent so that no strange people are allowed into the group. (Make admissions difficult to get into by making it harder to get in.) Inside the group, security tends to be slack and lax.	As a new person who approaches may be dangerous, we should emphasize the importance of security on an individual basis, such as the possession of guns, so that we can exclude them and protect ourselves.
6	Emotional emotion	
601	Emotional, emotional and subjective responses	Logical and objective response
	To respond to someone by not being able to divide them in a calm manner, revealing their emotions and feelings. To spill tears unintentionally. Preferring to live in a sloppy, love-hate world. Judging the other person based on their likes and dislikes. Unable to objectively shun the other person.	Dealing with others in a calm, objective and detached manner. To attack with logic and reason, without revealing one's emotions and feelings Judging the other party based on profit and loss, cost and benefit, as if you were counting money To shun the other party coldly.
602	Raw skin and mucosal response	Wear a "suit of armor".
	Emphasis on sensory texture, texture and working with mucous membranes (mouth, nose, etc.). Be sensitive to your own skin and mucous membranes. Be concerned about whether or not the other person is compatible with you and your skin.	Avoiding direct skin sensations and trying to wrap yourself in a hard armor that covers your skin. Shutting off the senses to the skin in order to judge the other person.
603	Comprehensive judgment based on the sixth sense	Determination by elemental reduction
	To judge things not by dividing them into individual elements, but by making use of	When judging things, it is preferable to reduce them to individual elements and

	the sixth sense and judging them comprehensively in one go.	build up partial judgments in order to judge the whole.
7	plant plant plant	
701	Low center of gravity, sedentary, establishment oriented, vegetative	High center of gravity, levitation, movement, animalistic
	The earth, preferring to be firmly rooted or perched in one place. Low center of gravity. Heavy in the waist. Preferring to settle or become established. To be engaged in agricultural plant cultivation. To be agrarian.	Preferring a high center of gravity, floating fluffy and moving from place to place, free like a rootless plant. To be engaged in raising animals and livestock. To be nomadic or pastoralist.

Appendix Chart.

Caution.
The original author and copyright holder of the following simulation video is Mitsuru Ikeuchi.
Mr. Ikeuchi's website: http://mike1336.web.fc2.com/
Motion patterns of gas molecules Video
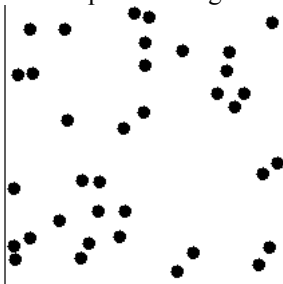
Liquid and Molecular Motion Patterns Video

図　日本家族における母子連合体の斜め重層構造

母子連合体a1世代　　　母子連合体b1世代

舅　姑　　父　母

女　女　夫　妻　女　男　女

a家における支配　　　b家における支配

子　子　　子

母子連合体a2世代　　母子連合体b2世代

左図は、a家の第2世代の妻（○印）（＝同時にb家の第1世代に属する）を中心に眺めた図である。

母子関係にある＝母子連合体を形成している者同士が実線と矢印で結ばれている。

a家の第1世代母子連合体がa1、第2世代がa2であり、第1世代母子連合体a1が第2世代a2を支配している。

b家の第1世代母子連合体がb1、第2世代がb2であり、第1世代母子連合体b1が第2世代b2を支配している。

図　母子連合体重層構造の家系図による説明

母が、人型の湿布（あるいは、おんぶお化け）のように、相手＝息子の背中にべったりと貼り付く。

母の薬効成分＝母性、女性性がじわじわと相手＝息子の体にしみ出して、貼り付いた相手＝息子の中枢を乗っ取り、支配する。

貼り付かれた息子は、貼り付いた母の操縦下、支配下に置かれ、操りロボットと化す。

人間湿布（息子＝男性に貼り付く日本の母）

Related information about my books.

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My biography.

I was born in Kanagawa Prefecture, Japan, in 1964.
I graduated from the Department of Sociology, Faculty of
Letters, University of Tokyo, in 1989.
In 1989, I passed the National Public Service Examination of
Japan, Class I, in the field of sociology.
In 1992, I passed the National Public Service Examination of
Japan, Class I, in the field of psychology.
After graduating from university, I worked in the research
laboratory of a major Japanese IT company, where I was
engaged in prototyping computer software.
I am now retired from the company and am devoting myself to
writing.

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